

Theological Seminary.

PRINCETON, N. J.

Part of the
ADDISON ALEXANDER LIBRARY,
which was presented by
MESSRS. R. L. AND A. STUART.

Case, Division

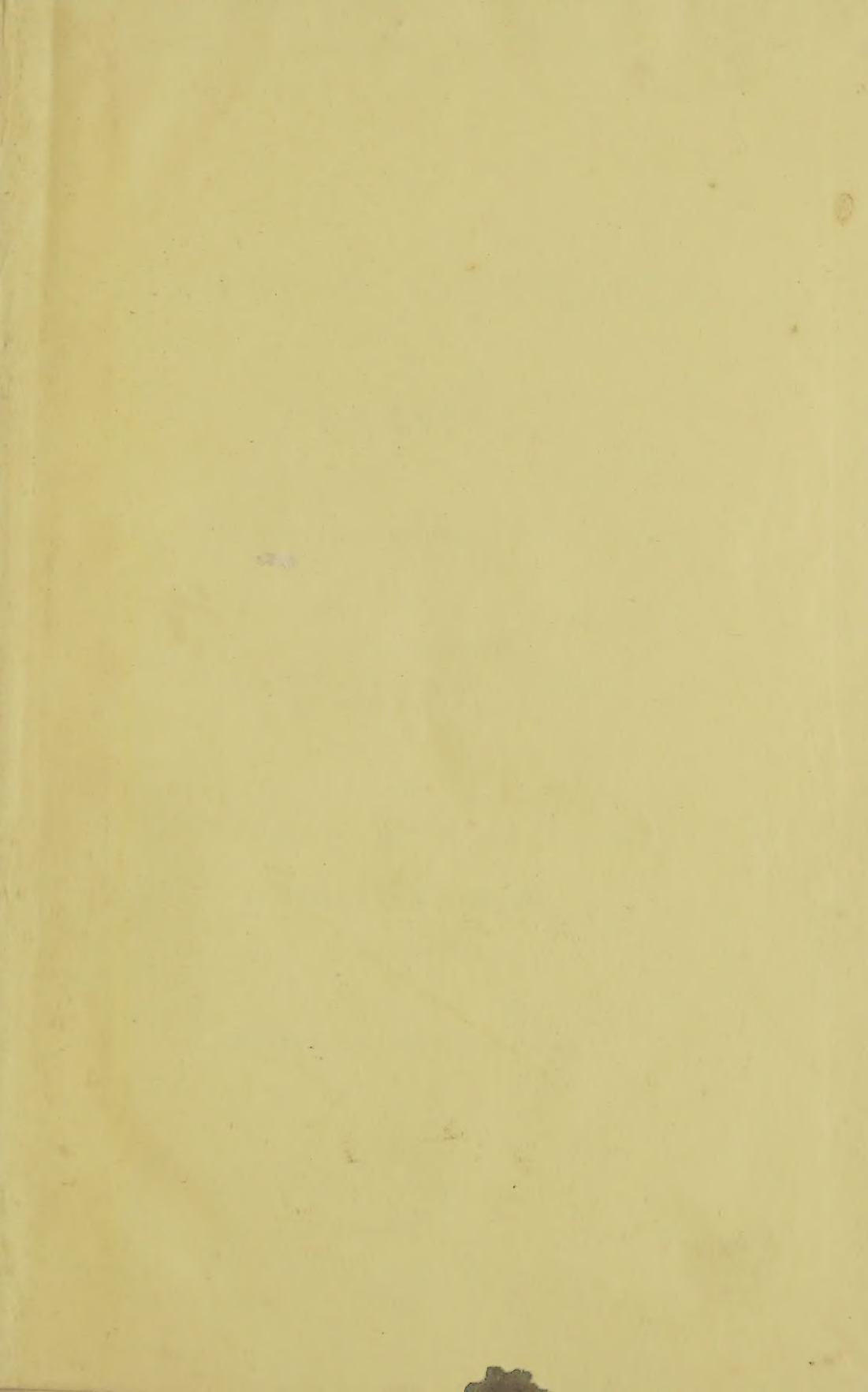
Shelf, Section

Book, No.

PJ 4564

G383

1839



THE
HEBREW GRAMMAR
OF
✓GESENIUS:

TRANSLATED FROM THE ELEVENTH GERMAN EDITION,

BY

T. J. CONANT,

PROFESSOR OF HEBREW IN THE LITERARY AND THEOLOGICAL
INSTITUTION AT HAMILTON, NEW YORK.

WITH

A COURSE OF EXERCISES,

AND

A HEBREW CHRESTOMATHY

BY THE TRANSLATOR.

Reprinted from the American Edition of 1839.

LONDON:
THOMAS WARD AND CO.
PATERNOSTER ROW.

TRANSLATOR'S PREFACE.

THE translation of Gesenius' Hebrew Grammar was undertaken in compliance with the desire which has been expressed, both privately and from the press, that his labours in this branch of Hebrew philology might be made more generally accessible to American students. For many years this distinguished scholar has been prosecuting his researches in the grammar and lexicography of the Hebrew language simultaneously, referring to each what properly belongs to it, in such a manner that his labours in neither can be fully understood and appreciated without a knowledge of what he has done in the other. In his *Manual Hebrew Lexicon*, now in general use in this country, there are references throughout, for grammatical forms and constructions, to the sections of this Grammar; and on the other hand, the Grammar constantly refers to the *Manual* for whatever belongs to lexicography. To the student, therefore, who uses the author's *Lexicon*, a previous acquaintance with his Grammar is essential for the formation of a complete and symmetrical view of the philology of the Hebrew language.

The work of Gesenius, considered as a philosophical arrangement and explanation of the grammatical phenomena of the language, has no equal. The chaste simplicity and clearness of his method contrast strongly with the refinements, the subtilities, the arbitrary and often obscure hypotheses, which fondness for speculation and theory has introduced into some recent works on this subject from able German scholars. The qualities which make this Grammar, universally, the companion of Hebrew *students* in Germany, adapt it equally to the wants of the

American student. The author's mode of conception and reasoning we can sympathize with, and understand, and feel its force. It should be further observed, that the Grammar lays the foundation for that development of the Hebrew language from its biliteral roots, so successfully prosecuted in the *Manual Lexicon*,* and prepares the pupil to appreciate the author's researches in comparative philology, the results of which are embodied in that work, and form one of its distinguishing features.†

In order to adapt the translation to the mode of instruction in this country, and for the convenience of those who may use it without a teacher, the pronunciation of Hebrew words is given in Part First, and elsewhere when it is required. This is seldom done in the original, and generally without the division of syllables. On the other hand, the *signification* of Hebrew words is omitted, except where (as in the *Syntax*, and occasionally in the earlier parts of the Grammar) it is essential to the illustration.

A few words have occasionally been inserted, in brackets, by the translator. In some instances a slight modification or addition (particularly in the sections on the particles) has been suggested by the Hebrew-Latin and Hebrew-German *Manuals* of Gesenius, and additional references are made to the former. Some slight improvements have also been suggested by comparison with the *Lehrgebäude*. The original often refers to the page of the *Manual Lexicon*: in order to adapt the Grammar to the translation

* See e. g. § 30.

† Compare Professor Robinson's preface to his translation of the *Manual Lexicon*, p. iv.

of that work as well as to the original, all references to it are made to the article and its subdivisions.

The attention of the learner should be directed to the subject of the first section of the Introduction, and to such further illustration of it as the instructor may think proper to communicate, before the study of Part First is commenced. Some familiarity with the relation of the Hebrew to its kindred dialects, and to the Indo-Germanic tongues, will give great interest and value to the numerous illustrations drawn from these sources.

The translation is followed by a course of Exercises in Hebrew Grammar and a Hebrew Chrestomathy, prepared with reference to this work by the translator. The difficulties of the Hebrew vowel-system are a general subject of complaint with those who are entering upon the study of the language. In the Exercises in Reading and Orthography an attempt is made (with what success the trial must determine) to remove these difficulties, by simplifying the manner of presenting the principles of the vowel-system, and by accustoming the pupil to the ready application of them. The whole was completed before the *Reading Book* of Gesenius came into my hands: the difference of design, however, would have rendered it useless to me, except in the notes on the Reading Lessons, where a few of his remarks have been inserted with the signature *G.* The extension of the original design, which embraced merely a translation of the Grammar, and a few pages of grammatical notes on select portions of the Hebrew Bible, has been the principal cause of delay in the publication of the work.

The Exercises in Analysis and Construction would have been extended still further, had not the writer intended to publish, on a somewhat similar plan, a *Hebrew Phrase Book and Exercises in writing Hebrew*, for which he has been some time collecting materials as they have occurred in his reading of the Hebrew Bible. This will embrace—(1) short and familiar phrases, selected from the Hebrew Bible, which can easily be imprinted on the memory, and

will thus not only supply a fund of words, but will form the mind, so to speak, to the Hebrew mode of conception, and store it with the various constructions of syntax, so as to serve as models in the writing of exercises: (2) English phrases to be expressed in Hebrew according to these models, or with such necessary variations as a knowledge of forms and of the principles of syntax will suggest, the references to the Grammar being given and the words furnished where it is required: (3) longer exercises for illustrating the general style of Hebrew composition. The only way to impress upon the mind of a pupil the genius of a foreign tongue is, to impress upon it the *phraseology of native speakers or writers*. The habit of conception in conformity with the models thus furnished will follow of itself. The practice of expressing English conceptions in the words of a foreign language for the purpose of learning it is not only useless but positively injurious.

In the references to the Hebrew Bible and quotations from it, which are very numerous, and of great value to the thorough student, the original has many errors. After much pains had been taken to correct them in the copy, the proof-sheets were subjected, under my inspection, to three careful revisions for this purpose solely. Some errors may still have escaped detection, but it is believed they are very few.

The writer takes this opportunity to express his obligations to his friend Professor Ripley, of the Newton Theological Institution, for the generous interest which he has taken in the work, commenced at his suggestion, and for his aid in the first and final corrections of the proof-sheets (as far as the end of the Grammar), the first correction having been committed entirely to his care on account of the translator's distance from the press.

The work is much indebted, for the beauty and accuracy of its execution, to the intelligence and good taste of the gentleman who has the superintendence of the Cambridge University Press. For his many obliging attentions he will please to accept the writer's acknowledgments.

CONTENTS.

INTRODUCTION.

SECT.	PAGE
1. The Semitic Languages in general	1
2. History of the Hebrew as a living Language	3
3. Works on the Grammar of the Hebrew Language	6
4. Division and Arrangement of Grammar	8

PART I.—THE ELEMENTS.

CHAP. I.

READING AND ORTHOGRAPHY.

5. The Consonants, their Form and Names	8
6. Pronunciation and Division of Consonants	11
7. The Vowels in general, Vowel-Letters, and Vowel-Signs	13
8. The Vowel-Signs	14
9. Distinction of Qamets and Qamets-Hhatuph	17
10. Sheva Simple and Composite	18
11. Signs which affect the Pronunciation of the Consonants	19
12. Daghesh in general.—Daghesh <i>forte</i>	19
13. Daghesh <i>lene</i>	19
14. Mappiq and Raphe	19
15. The Accents	20
16. Maqqeph and Methegh	21
17. Qeri and Kethibh	21

CHAP. II.

PECULIARITIES AND CHANGES OF LETTERS; OF SYLLABLES, AND THE TONE.

19. Changes of Consonants	22
20. Doubling of Consonants	23
21. Aspiration, and the Removal of it by Daghesh <i>lene</i>	24
22. Peculiarities of the Gutturals	25
23. The Feeble Letters	26
24. Changes of the Feeble Letters	27
25. Unchangeable Vowels	28
26. Syllables, and their Influence on the Quantity of Vowels	29

SECT.	PAGE
27. Changes of Vowels, especially in Reference to their Quantity	30
28. Rise of new Vowels and Syllables	32
29. The Tone; Shifting of the Tone; and of the Pause	32

PART II.

FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

30. Roots and Stem-Words	34
31. Grammatical Structure	36

CHAP. I.

THE ARTICLE AND PRONOUN.

32. The Article	37
33. The Personal Pronoun in general; Tables of the same	37
34. Verbal Suffixes	41
35. Nominal Suffixes, or Possessive Pronouns	42
36. Suffixes to Particles	43
37. Other Pronouns	43

CHAP. II.

THE VERB.

38. General View	44
39. Ground-forms of the Verb; Conjugations	45
42. The Regular Verb	47

A. *The Ground-form or Kal.*

43. Form and Signification of Kal	47
44. Præter of Kal and its Inflexion	47
45. The Infinitive	48
46. The Imperative	49
47. The Future and its Inflexion	49
48. Peculiar Changes of the Future and Imperative	50
49. The Participle	52

B. Derived Conjugations.

SECT.	PAGE
50. Niphal	52
51. Piel and Pual	53
52. Hiphil and Hophal	55
53. Hithpael	56
54. Unusual Conjugations	57
55. Quadrilaterals	58
56. Verbs with Gutturals	58
57. Verbs Pe Guttural	59
58. Verbs Ayin Guttural	59
59. Verbs Lamedh Guttural	60
60. Changes of the Verbal-Forms effected by the Suffixes	61
61. Præter with Suffixes	61
62. Infinitive and Imperative with Suffixes	61
63. Future with Suffixes	62

The Irregular Verb.

64. General View	62
65. Verbs פ	63
66. Verbs צ	63
67. Verbs כ	65
68. Verbs פ; First Class, or Verbs originally פ	66
69. Verbs כ; Second Class, or Verbs properly כ	67
70. Verbs פ; Third Class, or Imperfect Verbs פ	67
71. Verbs ו	67
72. Verbs י	69
73. Verbs נ	70
74. Verbs מ	70
75. Verbs Doubly Anomalous	73
76. Relation of the Irregular Verbs to one another. Bilateral Verbs	74
77. Defective Verbs	74

CHAP. III

THE NOUN.

78. General View	75
79. Forms which mark the Gender of Nouns	75
80. Derivation of Nouns	76
81. Primitive Nouns	77
82. Verbal Nouns in general	77
83. Nouns derived from the Regular Verb	77
84. Nouns derived from the Irregular Verb	79
85. Denominative Nouns	80
86. The Dual and Plural	81
87. The Construct State	82
88. The Noun with Suffixes	83
89. Declension of Nouns	84
90. Declension of Masculine Nouns	84
91. Vowel-Changes in the Formation of Feminine Nouns	88
92. Declension of Feminine Nouns	89
93. Paragogic Letters; He, Yodh, and Vay	90

SECT.	PAGE
94. List of Irregular Nouns	90
95. Numerals: I. Cardinal Numbers	91
96. Do. II. Ordinal Numbers	93

CHAP. IV.

THE PARTICLES.

97. General View	93
98. Adverbs	94
99. Prepositions	95
100. Prefix Prepositions	95
101. Prepositions with the Plural Form	96
102. Conjunctions	97
103. Interjections	97

PART III.—SYNTAX.

CHAP. I.

SYNTAX OF THE NOUN.

104. Relation of the Substantive to the Adjective;— of the Abstract to the Concrete	98
105. Use of the Genders	99
106. The Plural, and Collective Nouns	100
107. Use of the Article	102
108. Omission of the Article	103
109. Article with the Compound Subject	103
109. Do. with the Adjective or Pronoun belong- ing to a Noun made Definite by a Genitive or Suffix	103
110. Connexion of the Substantive with the Ad- jective	104
111. Apposition	104
112. The Genitive; Expression of it by Circumlocu- tion	105
113. Repetition of the Relation of Genitive in suc- cessive Nouns	105
113. The Genitive as designating the <i>Object</i>	105
113. The Genitive as supplying the Place of <i>Apposition</i>	105
114. The Construct State before a Preposition, the Relative, or ו	106
115. Mode of designating the other Cases	106
116. Use of the Accusative	106
117. Modes of expressing the Comparative and Su- perlative	107
118. Syntax of the Numerals	107

CHAP. II.

SYNTAX OF THE PRONOUN.

119. Use of the Personal Pronoun	108
120. The Demonstrative and Interrogative Pronouns	109
121. Use of the Relative Pronoun	109
122. Mode of expressing those Pronouns for which the Hebrew has no proper Forms	110

CHAP. III.

SYNTAX OF THE VERB.

SECT.	PAGE
123. Use of the Tenses ; General View	111
124. Use of the Præter	111
125. Use of the Future	112
126. Use of the Varied and Converse Future	113
127. The Imperative	114
128. Use of the Infinitive Absolute	115
129. Infinitive Construct	116
130. Construction of the <i>Inf. Constr.</i> with the Genitive and the Accusative	117
131. Use of the Participle	117
132. Construction of the Participle	118
133. The Optative	118
134. Persons of the Verb	119
135. Construction of the Verb with the Accusative	120
136. Verbs which govern two Accusatives	121
137. Construction of Verbs with Prepositions	121
138. <i>Constructio Prægnans</i>	121
139. Construction of Verbs with one another	122
140. Construction of Passive Verbs	123

CHAP. IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

141. Manner of expressing the Copula	124
142. Arrangement of the Parts of Speech in a Sentence ; Case Absolute	124
143. Relation of the Subject and Predicate in respect to Gender and Number	125
145. Construction of the Compound Subject	127

CHAP. V.

USE OF THE PARTICLES.

147. The Adverbs	127
148. Construction of Adverbs	129
149. Words which express Negation	129
150. Interrogative Words and Sentences	130
151. The Prepositions	132

SECT.	PAGE
152. The Conjunctions	135
153. The Interjections	138

PARADIGMS OF VERBS 139

EXERCISES IN HEBREW GRAMMAR.

INTRODUCTION	150
I. Exercises on the Pronunciation of the Consonants and Vowels, and on the Manner of writing them in Connexion	151
II. Exercises in Syllabication	152
Use of Sheva, (§ 10)	153
Qamets-Hhatuph, (§ 9)	154
III. Doubling of Consonants.—Aspiration of the Mutes	154
Distinction of Daghes forte and Daghes lene	154
Use of Daghes lene, (§ 21).	154
IV. Quiescence of the Feeble Letters	155
V. Changes of Vowels ; Rise of New Vowels and Syllables	156
I. Changes of Vowels. (§§ 25, 27)	156
II. Rise of New Vowels and Syllables. (§ 28)	157
VI. Promiscuous Exercises for Review of the preceding Sections	158
VII. Inflection of the Verb	158
VIII. Declension of Nouns	160
Declension of Feminine Nouns. (§§ 91, 92)	161
IX. Exercises in Analysis	163

CHRESTOMATHY.

FIRST LESSONS IN TRANSLATING	161
Genesis, Chapter XII.	166
— Chapter XIII.	166
NOTES ON THE FIRST LESSONS IN TRANSLATING	168
Genesis, Chapter XII.	173
— Chapter XIII.	174



HEBREW GRAMMAR.

INTRODUCTION.

§ 1.

THE SEMITISH LANGUAGES IN GENERAL.

1. THE Hebrew Language is only one of the branches of a great parent stock in western Asia, which, besides Palestine, originally embraced Syria, Mesopotamia, Babylonia, Arabia, and Æthiopia. For this stock of languages, and the race by which it was spoken, no name has been sanctioned by usage. The appellation *Semitish languages*, however, is now in common use, and is at least universally understood. It has been adopted because most of the people who spoke these languages were descended from Sem,* and may be retained for want of one more appropriate. The name *Oriental languages*, which has also been used, is far too comprehensive.

2. The languages of this stock bear much the same relation to each other as those of the Germanic, (High German, Low German, Dutch, Swedish,) and of the Slavic, (Vendish, Polish, Russian.) Its three principal branches were—(a) The *Aramæan*, divided into (West-Aramæan) *Syriac*, and (East-Aramæan) *Chaldee*. (b) The *Hebrew*, with which agree the few remains of the *Phœnician*. (c) The *Arabic* and *Æthiopic*. The *Samaritan* is the Aramæan mixed with Hebrew forms. Most of these languages are

extinct, or are used only in districts of small extent. The Arabic, on the contrary, is still one of the most extensively spoken of all known languages.

On the east and north, the branches of the Semitish stock were bordered by those of another still more widely extended, which spread itself, under a great diversity of forms, from India even into western Europe. This, as it embraces the Indian (Sanscrit), ancient and modern Persian, Greek, Latin, Gothic, and German languages, is very appropriately called the *Indo-Germanic*. The intimate connexion between the members of this great family of languages (in a wider sense embracing also the Slavic tongues) has been well exhibited by Schmitthenner,* Bopp,† and others. The Chinese and Japanese are entirely different in their character.

3. The most striking peculiarities in the grammatical structure of the Semitish languages are the following:—(a) Among the consonants, which form the body and substance of these languages, are several grades of guttural sounds. The vowels have their origin in three primary sounds—*a, i, u*. (b) Most of the radical words, or *stems*, consist of three letters forming two syllables. (c) The verb has only two tenses; but a striking analogy prevails in the formation of verbals. (d) The noun has but two genders, no terminations of case, and no form of comparison;

* See Gen. 10: 21, &c. From Sem was derived the Aramæan race, as well as the Arabian and the Hebrew, but not the Æthiopians and Phœnicians, who were descendants of Ham (vs. 6, 15, &c.); on the contrary, among the posterity of Sem are reckoned (v. 22) the Elamites and Assyrians, whose language was not of the parent stock called Semitish. In opposition to Eichhorn, who was very partial to this appellation, see Stange, *Theologische Symmiktta*, t. i. no. 1.

* Ursprachelehre, Frankfort (on the Maine), 1826.

† Vergleichende Grammatik des Sanscrit, Zend, Griechischen, Lateinischen, Lithauischen, Gothischen und Deutschen. Berlin, 1833.

it has, however, a peculiar form for expressing the relation of the genitive. (e) The oblique cases of the pronouns are indicated by forms appended (*suffixa*) to other parts of speech. (f) Scarcely any compounds exist either in nouns or verbs. (g) In the Syntax there is great simplicity, as well as in the structure of sentences, which exhibits no artificial combination of members.

The Arabic, the most perfect of these languages in its structure, has a form to express comparison, and, in poetry, the terminations of *case*. It has also a peculiar manner of expressing the plural, not by appropriate terminations, but by changes in the vowels of the singular; as in German, *bruder*, brother, *brüder*, brothers; in English, *tooth*, *teeth*; *woman*, *women*.

The grammatical structure of the Hebrew is clearly the most ancient. Hence, of many forms the origin is still visible in Hebrew, whilst all traces of it are effaced in the sister dialects. See e.g. the flexion of verbs, (§ 44.)

4. In the province of the *lexicon* also, the Semitish languages differ essentially from the Indo-Germanic. This difference, however, is less than that which appears in the department of grammar; for a great number of Semitish roots and ground-forms* are found also in the languages of the Indo-Germanic stock; and not only those in which there is still apparent an imitation in sound of the thing represented, but those in which it has ceased, or can no longer be traced in consequence of frequent transmission, or in which, from the nature of the case, it could never have existed.

Of roots of the first class, the following are examples, found also in Sanscrit, Greek, Latin, German, &c.; viz. לִּינָה , לִּינָה , *leixo*, Lat. *lingo*, Sanscr. *lih*, Germ. *lecken*, Engl. *to lick*; חָלָה (kindred forms חָלָה , חָלָה), *kállō*, *kállō*, *culiō*, Lat. *volvo*, Germ. *quellen*, wallen, Engl. *to well*, (old German *galle* for *quelle*, a fountain;) חָרַץ , חָרַץ , *charátz*, Persian *khariden*, Ital. *grattare*, French *gratter*, Engl. *to grate*, *to scratch*, Germ. *kratzen*; פָּרַץ , (*βρηγγή* Æol., fracture,) Lat. *frango*, Germ. *brechen*, Engl. *to break*, &c. The middle member is often wanting, or at least no longer discernible; e.g. פָּרַץ , פָּרַץ , Germ. *tappen*, (in the other languages the letters of the root

are transposed and give the form *pat*; as, Sanscr. *pad*, foot, *patha*, way, *πάτος*, *πατίω*, *ποῦς* for *ποδς*, Lat. *pes*, *petere*, whence the Germ. *pfad*, Engl. *path*, Germ. *fuss*, Engl. *foot*.) חָלָה , Germ. *hallen*, חָלָה , (*tinnio*), Germ. *schallen*, to ring.

As an example of a root in which no such imitation of sound is attempted, we give *am*, *ham*, (*sam*), *gam*, *ham*, in the sense of *together*, [*gathered*.] Hence in Hebrew אָמַם , (kindred form אָמַם , a people, properly an assembling,) אָמַם , (whence אָמַם , a people, properly an assembling,) אָמַם , together-with, אָמַם , (whence אָמַם , also, אָמַם , a crowd;) Persian *hem*, *hemeh*, at once; *ἄμα*, (*ἄμφω*), *ὁμός*, *ὁμοῦ*, (*ὅμιλος*, *ὅμαδος*), the harder form *κοινός*, Lat. *cum*, *cumulus*, *cunctus*; with the sibilant, Sanscr. *sam*, *σόν*, *ξύν*, *ξυνός* = *κοινός*, Goth. *sama*, Germ. *sammt*, *sammeln*, not to mention the Slavic languages, which this root pervades in like manner.

For further illustration, in the case of the personal pronouns and the numerals, see §§ 33 and 95.

This affinity between Semitish and Indo-Germanic roots, recognised in particular cases by many modern philologists, has been fully exhibited in the Latin edition of the author's Hebrew Lexicon;* and this is one of the principal points of view in that revision of the work.

Wholly different from this is the occasional adoption by one language of the words of another; as—

a) when the names by which Indian, Egyptian, or Persian objects are designated in their native lands are admitted into the Hebrew language; e.g. יָרֵךְ , (Egypt. *jero*), *river*, the Nile; יָרֵךְ , (Egypt. *achi*), *grass of the Nile*; דָּרְיָס , Persian *pleasure-ground*, *park*; טֹגְעִי , *daricus*, a Persian gold coin; טֹגְעִי , (Malab. *togēi*), *pavones*; אָחִיל , (Sanscr. *aghi*), *lignum aquile*. Several such words have also passed over into the Greek language; e.g. κῆρυξ , (Sanscr. *kāpi*), *ape*, *κῆρυξ*, *kēros*; κάρπασος , (Sanscr. *karpāsa*), *cotton*, *κάρπασος*, *carbasus*.

b) when Semitish names for the products of Asia have been adopted by the Greeks; e.g.

* Literally "stems and roots;" for the import of these terms see the explanation given in note on § 30.—Ta.

* Lexicon manuale Hebraicum et Chaldaicum in V. T. Libros. Post editionem Germanicam tertiam Latine elaboravit, multisque modis retractavit et auxit G. Gesenius. Lipsiæ, 1833.

γῆ, βύσσος, *byssus*, Egyptian cotton; קנז, לי-
בנור, *frankincense*.

5. The Semitic mode of writing has this striking imperfection, that only the consonants (with which the signification of the root always connects itself) are written in the line as real letters. The vowels, with two exceptions, are indicated by small points or strokes attached to the letters, above or beneath the line; for the practised reader they may be wholly omitted. These languages, except the Æthiopic, are written from right to left. They all derive their written characters, notwithstanding the great dissimilarity which they exhibit in this respect, from the Phœnician as a common source; from this also sprang the old Greek alphabet.

The Phœnician alphabet may be found, from a sketch furnished by me, in De Wette's *Lehrbuch der hebräisch-jüdischen Archäologie*, p. 287, 2nd ed.

6. The Hebrew language, in its relation to its sister dialects, stands midway between the Aramæan and the Arabic. The Aramæan delights in short and contracted forms with few vowels, in a flat pronunciation, avoiding the sibilant sounds; and neither in its vocabulary, nor in grammatical structure, can be regarded as a rich language. The Arabic makes more frequent use of vowels, and is rich in radical words and grammatical forms. It is therefore more important to the philologist; but in many points the resemblance to the Hebrew is strongest in the Aramæan.

For a full account of what has been done in the grammar and lexicography of these languages, and of their character and literature, see the preface to my *Hebr. Handwörterbuch*, ed. 2nd and foll. [Translated for the Biblical Repository, vol. iii. no. ix.]

§ 2.

HISTORY OF THE HEBREW AS A LIVING LANGUAGE.*

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name *Hebrew language* (עִבְרִית, γλῶσσα τῶν Ἑβραίων, *ἑβραϊστὶ*) does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is

* See the author's *Geschichte der hebräischen Sprache und Schrift. Eine philologisch-kritische Einleitung in die Sprachlehren und Wörterbücher der hebräischen Sprache*. Leipzig, 1815. §§ 5—18.

called, Isa. 19 : 18, (poet.) *language of Canaan*. In 2 Kings 18 : 26, (comp. Isa. 36 : 11, 13,) and Neh. 13 : 24, persons are said to speak *עִבְרִית* *Judaicè*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation. (Jer., Neh., Esth.)

Of the names *Hebrews* (עִבְרִי, Ἑβραῖοι, *Hebrai*) and *Israelites* (יִשְׂרָאֵלִי, *Israeliti*), the latter is a patronymic, and was applied by the people to themselves; the former was the name by which they were known among foreigners, on which account it is scarcely used in the Old Testament, except when they are distinguished from another people, (Gen. 40 : 15. 43 : 32,) or when persons who are not Israelites are introduced as speaking, (Gen. 39 : 14, 17. 41 : 12. comp. the author's *Lex.* under עִבְרִי.) The Greeks and Romans—as Pausanias, Josephus, Tacitus—use only the name *Hebrews*. It is properly an appellative, and means *that which is beyond, or on the other side—people from the country on the other side*. It is formed by the addition of the derivative syllable ׀ (§ 85, no. 6) from עַבְרָא, *a land on the other side*, applied especially to a country beyond the Euphrates. This appellation was probably given by the Canaanites to the tribes who, under Abraham, migrated from regions east of the Euphrates into the land of Canaan. See Gen. 14 : 13. The Hebrew genealogists explain it, as a patronymic, by *sons of Eber*. Gen. 10 : 21. Num. 24 : 24.

In the writings of the New Testament, the term *Hebrew* (ἑβραϊστὶ, John 5 : 2. 19 : 13. 17. 20—ἑβραῖς διάλεκτος, Acts 21 : 40. 22 : 2. 26 : 14) was also applied to what was then the vernacular language of Palestine, (see no. 5 of this section,) in distinction from the Greek. Josephus, however, understands by γλῶσσα τῶν Ἑβραίων, (Antiq. 1, 2, and often elsewhere,) the ancient Hebrew.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee paraphrases of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*. So, in India, the Sanscrit is called the sacred language, because in this the sacred books are written,

in distinction from the common spoken language.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it as perfect as it ever became in its structure, and we have no historical documents of an earlier date, by which we can investigate its origin and formation. So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician race, by whom Palestine was inhabited before the immigration of Abraham's posterity, became the adopted language of his descendants, was with them transferred to Egypt and brought back to Canaan.

The proofs of the identity of the Hebrew and Phœnician languages consist, partly in the agreement between the former and such few traces of the Canaanitish or Phœnician as have been preserved in various ways, (e. g. in inscriptions, on coins, and in occasional passages in old writers,—see *Gesch. der Hebr. Sprache*, S. 223 ff. ;) partly in Canaanitish names of persons and places, which are manifestly Hebrew, e. g. אֲבִיכֶל, *father of the king*; מֶלֶךְ צֶדֶק, *king of righteousness*; יְרוּשָׁלַם, *city of books*. The Punic language moreover, which proceeded from the Phœnician, was closely related to the Hebrew. See *Gesch. der Hebr. Sprache*, as above, and the list of Phœnician and Punic proper names in *Hamackeri Miscellanea Phœnicia*, p. 188.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but two periods in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile, at which epoch the second, or *silver age*, commences.

The former embraces the larger portion of the books of the Old Testament: viz., of prose writings (historical), the Pentateuch, Judges, 1 and 2 Kings; of poetical writings, the Psalms (with the exception of a few later ones), the Proverbs of Solomon, Job; of the earlier prophets, in the following chronological order, Amos, Joel, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together

with some of the earlier chapters*) and probably the book of Job, stand on the borders of both the golden and the silver age.

The point of time at which we should date the commencement of this period, and of Hebrew literature in general, lies in some obscurity, as it is still a subject of critical controversy whether the Pentateuch proceeded, either wholly or in part, from Moses, and if not, to what age the several books are to be assigned.* For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words הוּא, *he*, (§ 33, Rem. 7,) and זָנוּ, *young man*, were still of *common gender*, and used also for *she*, and *young woman*. Some harsh forms of words, e. g. עָצָה, עָצָה, which are common in these books, are exchanged in others for the softer ones, עָצָה, עָצָה.

On the other hand, in Job, Jeremiah, and Ezekiel, are found several traces of the Chaldee colouring which distinguishes the language of the second or silver age. See no. 5.

4. Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style as will materially aid us in tracing the history of the language during this period. In respect to several of them moreover, especially the anonymous historical books, the date of composition cannot be definitely determined. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words, forms, and significations* of words, and *constructions* in syntax; although this distinction is less strongly marked than it is, for example, in the Greek language. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Syriac, as the common forms of expression, and are perhaps to be historically

* For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i. p. 398 foll., of Prof. Keith's translation. That of the Pentateuch has also been successfully vindicated by many distinguished scholars. For a view, by the same writer, of the *Causes of the Denial of the Mosaic Origin of the Pentateuch*, see nos. xxx. and xxxii. of the *Biblical Repository*.—Tr.

regarded as *archaisms*, which the Hebrew retained only in poetry. The prophets, moreover, in respect to language and rhythm, are to be regarded generally as poets, except that in their oral poetic discourses the sentences run on to greater length, and the parallelism is less regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

On the rhythm of Hebrew poetry, see especially De Wette *Commentar über die Psalmen*, Einleitung § 7,* (3d edition, Heidelberg, 1829.) The subject is briefly treated in my *Hebr. Lesebuch*, S. 73, ff.

Of *poetical words*, for which others are used in prose, the following are examples, viz. אָמַשׁ = אָמַשׁ, *man*; אָפַח = אָפַח, *path*; אָבַח = אָבַח, *to come*; אָבַח = אָבַח, *word*.

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives; e. g. אָבַח, *strong one*, for *God*; אָבַח, *do. for bullock, horse*; אָבַח, *alba*, for *luna*; אָבַח, *unicus*, *that which is dearest*, for *life*.

Examples of *poetical forms* are, (a) the plural forms of prepositions of place, (§ 101,) e. g. אָבַח = אָבַח, אָבַח = אָבַח, אָבַח = אָבַח; (b) the paragogic letters אָבַח, אָבַח, אָבַח appended to the noun, (§ 93;) (c) the suffixes אָבַח, אָבַח, אָבַח, for אָבַח, אָבַח, אָבַח, (§ 33;) (d) the plural ending אָבַח, for אָבַח, (§ 86, 1.) Among the peculiarities of syntax are, the far less frequent use of the article, of the relative, and of the sign of the accusative; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future, (§ 48, 4.)

5. The second or silver age of the Hebrew language and literature extended from the return of the Jews from exile to the time of the Maccabees, about 160 years before Christ. It was chiefly distinguished by an approximation to the East-Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia, and continued to employ it as the popular language after their return. Hence it exerted a constantly increasing influence upon the ancient Hebrew, which continued to be the

language of books, and towards the time of Christ wholly supplanted it. The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or still better by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. 8:8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The writings of the Old Testament, which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following; viz. 1 and 2 Chronicles, Ezra, Nehemiah, Esther; the prophetic books of Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, Canticles, and some of the Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms, (120 ff., 139.) The books of Daniel and Ezra contain portions which are wholly written in the Chaldee language. (Daniel 2:4 to 7:28. Ezra 4:8 to 6:18. also 7:12—27.)

To this later form of the language, as affected by the influence of the Chaldee, belong—

1. *Words*, for which others are used by the earlier writers; e. g. אָבַח, *time*—אָבַח; אָבַח, *to take*—אָבַח; אָבַח, *end*—אָבַח; אָבַח, *to rule*—אָבַח; also several names of months, as אָבַח.

2. *Significations* of words; e. g. אָבַח (*to say*) *to command*; אָבַח (*to answer*) *to commence speaking*; אָבַח (*holy ones*) for *angels*.

3. *Peculiarities of grammar*; e. g. the frequent *scriptio plena* of אָבַח and אָבַח, as אָבַח, (elsewhere אָבַח,) and even אָבַח for אָבַח, אָבַח for אָבַח; the interchange of אָבַח and אָבַח final; the very frequent use of substantives in אָבַח, אָבַח, אָבַח, &c.

We may, notwithstanding, admit the occurrence of Aramæisms in some books, the Canticles for example, at an earlier period and for

* Translated for the Biblical Repository, no. ix.—Tr.

other causes, perhaps from the works having been composed in the northern part of Palestine, and in the neighbourhood of Syria.

The few solitary Chaldaisms which occur in the writings of the golden age may be accounted for by the fact, that these books passed through the hands of copyists whose language was the Chaldee.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and seem to have belonged to the Hebrew popular dialect; e.g. ψ for $\psi\psi$, (§ 37, 2.)

Remark 1. Of peculiarities of dialect, only a few slight traces are found. Thus from Judges 12: 6, it appears that the Ephraimites always pronounced ψ as ψ ; and in Nehem. 13: 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the monuments which we possess of Hebrew literature contain all the treasures of the ancient Hebrew language. What has perished of these treasures could not, however, have materially affected our estimation of the ancient Hebrew, which must be regarded rather as a poor than a rich language. In the expression of religious ideas its copiousness and versatility are most fully developed.

§ 3.

WORKS ON THE GRAMMAR OF THE HEBREW LANGUAGE.

(Gesch. der Hebr. Sprache, §§ 19—39.)

1. After the extinction of the Hebrew as a spoken language, and the nearly contemporaneous collection of the books of the Old Testament, the Jews applied themselves to the preparation of translations of this their sacred codex, and to the criticism and interpretation of its text. The oldest version is that of the so-called Seventy interpreters, (the Septuagint.) It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. It was designed to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from knowledge of the Hebrew whilst it was yet a living language. At a later period, the Chaldee translations or Targums (תרגומ , i. e. *translations*) were made in Palestine and Babylonia.

The interpretations, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mischna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The language of both is a mixture of Hebrew and Chaldee.

2. To the period of time between the conclusion of the Talmud and the age of the first writers on the grammar of the language belongs, chiefly, the application of vowel signs to the text.* Of the same period is the collection of critical observations called the *Masora*, (מסורה , *traditio*), by which the still-received text of the Old Testament was settled, and from which it bears the name of the *Masoretic text*.

The various readings of the Qeri are the most important portion of the Masora. § 17.

3. The first attempts to illustrate the grammar of the language were made, after the example of Arabian scholars, in the tenth century. What was done by *Saadia* in this department is wholly lost. But there are still extant, in manuscript, the works of *R. Juda Ching* and *R. Jona ben Gannach*, composed in the Arabic language. Aided by these labours of his predecessors, *R. David Kimchi* acquired among Jewish scholars his reputation as the classical grammarian of the language. From these earliest writers on the subject are derived many of the methods of classification and of the technical terms which are still employed; e.g. the use of the forms and letters of the verb פעל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as בְּנֵי־יִשְׂרָאֵל , &c.

R. Saadia Gaon, Rector of the Academy at Sora, near Babylon, (ob. 942,) wrote *Liber Linguae Sanctae*, known only from the quotations of the Rabbins.

R. Juda Ching, (Arab. *Abu Zacharia*), styled *caput sive princeps grammaticorum*, was a physician at Fez, about the year 1040. He composed some treatises on difficult points in grammar; e.g. *De Verbis Quiescentibus, Geminatis*, in the Arabic language. I have a copy of an

* See § 7, 2, 3.

Oxford manuscript of these works, which I intend to publish.

R. Jona ben Gannach, (Arab. *Abulwalid Merwan* b. G.), physician at Cordova about 1120, wrote the first complete grammar, with the title *Liber Splendoris*, *كتاب اللع*, which is also found in manuscript (though very indistinct) at Oxford. Even in this early work the arrangement is made with reference to the three parts of speech. It was afterwards translated by other Rabbins into Hebrew. *Liber Supplementi* is the title of another grammatical work of this writer, intended as a supplement to R. Chiug *de Verbis Quiescentibus*. See the author's Commentary on Isa. 33: 1.

R. Aben Ezra of Toledo, (ob. 1174,) the most thinking, sagacious, and unprejudiced of the Rabbins, wrote on grammar *ספר נאמנים*, published by Heidenheim, 1808, and *ספר נצחום*, (*Book of Purity* = *Correctness*;) among other editions is that of Berlin, 1769.

R. David Kimchi flourished about 1190—1200 in (the then Spanish) Narbonne. He wrote *תקלה* (*Perfectio*), containing a lexicon and grammar. The grammar forms the first part, and has been very often printed. I have before me an edition bearing the date (5) 553, (A.D. 1793,) Fürth.

Elias Levita, a German, who taught at Padua, Rome, Venice, (ob. 1549,) first admitted the modern origin of the vowel points, and was, in consequence, accused of heresy. He wrote *Liber Electi*, *Capita Eliæ*, and many other grammatical works.

4. The father of Hebrew philology, among Christians, was the celebrated *Reuchlin*, (ob. 1522,) to whom Greek literature also is so much indebted. He, however, as well as *Sebast. Münster* (ob. 1552) and *Joh. Buxtorf* (ob. 1629), adhered closely to Jewish tradition. *Lud. Cappellus* (ob. 1638) led the way to the opposite extreme, a rash distrust of this source of knowledge, and especially of the authority of the vowel points. J. A. Danz (Jena, ob. 1654) introduced a formal and pedantic method of treating the subject. After the middle of the seventeenth century, the field of view gradually widened; the study of the kindred languages, in England, France, and Holland, through the labours of such men as *Ed. Pococke* (ob. 1691), *Lud. de Dieu* (ob. 1642), *J. H. Hottinger* (ob.

1667), and, most of all, of *Alb. Schultens* (ob. 1750), led to important results in the science of Hebrew grammar.

The most important grammatical works, forming epochs in the history of the science, were the following; viz.

Joh. Reuchlini Phorcensis ad Dionysium, Fratrem suum germanum, de Rudimentis Hebr. lib. iii. 1506. fol. (It contains a grammar and lexicon.)

Seb. Münster (Heidelberg), *Opus grammaticum, consummatum*. Basil. 1544. 4to.

Sal. Glass (Jena and Gotha, ob. 1656), *Philologia Sacra*, Lips. 1623. 4to ed. Dathe, 1776. 2 vols. 8vo.

(Lud. Cappelli) *Arcanum Punctuationis revelatum*. Lugd. Bat. 1624. 4to. He maintained, with Elias Levita, the modern origin of the vowel points, and in some instances called in question their correctness. Some of his partisans and followers wholly discarded them.

J. A. Danz, *Literator Ebræo-Chaldæus*. (It treats of the elements and of grammatical forms and inflexions.) 1696. 8vo. *Interpres Ebræo-Chaldæus*, (containing the Syntax.) 1696. 8vo.

Lud. de Dieu (Leyden), *Grammatica Linguarum Orientalium Hebr. Chald. et Syrorum inter se collatarum*. Lugd. Bat. 1628. 4to. The comparison, however, consists chiefly in juxtaposition, not in the treatment of the subject.

J. H. Hottinger, *Gram. quatuor Linguarum, Hebr. Chald. Syr. Arab., harmonica*. Tiguri. 1649. 4to.

Alb. Schultens, *Institutt. ad Fundamenta Ling. Hebr.* Lugd. Bat. 1737. 4to.

N. W. Schröder (Gröningen, ob. 1798), *Institutt. ad Fundamenta Ling. Hebr.* Gröningen. 1766. (Often republished.)

To estimate correctly those works which have since appeared, and which are of permanent scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, (1) a correct observation and a systematic arrangement of all the phenomena of the language; (2) the explanation of these phenomena, partly by comparing them with one another, and with analogous appearances in the kindred languages, partly from the general analogy and philosophy of language.

Among recent grammatical works, the most valuable are—

The author's Gramm. krit. Lehrgebäude der Hebr. Sprache. Leipz. 1817.

G. H. A. Ewald, krit. Grammatik der Hebr. Sprache. Hannover. 1827. [Gramm. d. Hebr. Spr. 2te Aufl. Leipz. 1835.]

Dr. Samuel Lee's Lectures on Hebrew Grammar. London, 1827.

[A Critical Grammar of the Hebrew Language, by Dr. I. Nordheimer. Vol. i. New York, 1838.]

§ 4.

DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz., *sounds* expressed by *letters*, *words*, and *sentences*.

The first part, which treats of the elements, contains therefore instruction respecting the *sounds* and the representation of them by letters, (orthography.) It teaches the art of *reading*, i. e., of expressing the written signs by the sounds which they represent, (orthoëpy,) and of writing words agreeably to established usage, (orthography.) It treats moreover of sounds as connected in syllables and words, and exhibits the peculiarities which accrue to them from this connexion.

In the second part, which treats of grammatical forms and inflexions, *words* are regarded as formed into *parts of speech*. It treats, (1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; (2) of inflexions, i. e., of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shews (1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; (2) assigns the laws by which the parts of speech are united in sentences, (syntax in the stricter sense.)

In the Hebrew language, the syntax embraces much which in Latin and Greek is regarded as belonging to the second part; e. g., the comparison of adjectives. The second part treats of gender only with respect to *form*, while the principles which regulate the *use* of it belong to syntax.

In elementary books, it is sometimes necessary, for the convenience of the learner, to avoid nice distinctions; e. g., in the conjugations of verbs, the separation of the form from its signification, although the latter, strictly speaking, belongs to syntax.

PART I.

OF THE ELEMENTS.

CHAPTER I.

READING AND ORTHOGRAPHY.

§ 5.

THE CONSONANTS, THEIR FORM AND NAMES. (Lehrgeb. § 2.)

1. The Hebrew letters now in use, called the *Assyrian*, or *Chaldee square* character, are not of the oldest and original form. On the coins of the Maccabæan princes is found another character, which, at an earlier period, was probably in general use, and which bears a strong resemblance to the Phœnician letter, (§ 1, 5.)

The Chaldee square letter is also derived from the Phœnician, but seems to have properly belonged to the Aramæan branch of the Semitic race. It was introduced among the Hebrews at the same time with the Aramæan language (§ 2, 5), and gradually displaced the ancient Hebrew character.

The square letter is used in most manuscripts of the Old Testament, only a few being written with the Rabbinic or Samaritan character. The Palmyrene, and the Aramæan on the monument of Carpentras, most nearly

resemble it. See Kopp, *Bilder und Schriften der Vorzeit*, ii. S. 157 ff.

In regard to the details respecting the origin of this character, and the time of its introduction among the Hebrews, there is still some obscurity. See *Gesch. der Hebr. Spr.*

und Schr., S. 140 ff.; and Hupfeld in Ullmann und Umbreit's *Theol. Studien*, 1830, numbers 2, 3.

2. The alphabet consists of twenty-two consonants, three of which have also the power of vowels, (§ 7, 2.)

HEBREW ALPHABET.

FORM.		Represented by	Sound.	Hebrew name.	Sounded as*	Signification of the names.	Numerical value.
Final.	א	א	'	אֶלֶף	Ā'-lēph	Ox	1
	ב	bh, b	v, b	בֵּית	Bēth	House	2
	ג	gh, g	g	גִּמְלָל	Gi'-mēl	Camel	3
	ד	dh, d	{ ^{th in} this, d	דֶּלֶת	Dā'-lēth	Door	4
	ה	h	h	הֵה	Hē	(doubtful)	5
	ו	v	v	וֵו	Vāv	Hook, pin	6
	ז	z	z	זֵינַיִן	Zā'-yīn	Armour	7
	ח	hh	hh	חֵת	Hhēth	Enclosure	8
	ט	t	t	טֵטֶן	Tēt	Snake	9
	ך	י	y	y	יֵוֹד	Yōdh	Hand
כ		kh, k	kh, k	כֶּף	Kāph	The hand bent	20
ל		l	l	לֶמֶד	Lā'-mēdh	Ox-goad	30
ם	מ	m	m	מֶם	Mēm	Water	40
	נ	n	n	נֶן	Nūn	Fish	50
ן	ס	s	s	סֶמֶךְ	Sā'-mēkh	Prop	60
	ע	ע	"	עֵינַיִן	Ā'-yīn	Eye	70
ף	פ	ph, p	f, p	פֶּה	Pē	Mouth	80
	צ	ts	ts	צֶדִי	Tsā-dhē'	Fish-hook	90
ץ	ק	q	q	קוֹף	Qōph	Ear [<i>Ansa</i>]	100
	ר	r	r	רֶשֶׁת	Rēsh	Head	200
	ש	sh, s	sh, s	שֶׁן	Shīn	Tooth	300
	ת	th, t	th, t	תֵּי	Tāv	Cross	400

* For the sounds of the vowels in this column, see note on § 8.

HEBREW ALPHABET, WITH DIACRITIC SIGNS.				ARABIC ALPHABET.				SYRIAC ALPHABET.
FORMS.		Represented by	Sounds.	UNCON- NECTED.	CONNECTED			
Final.					with preced- ing letter.	with preced. and fol. do.	with fol. do.	
	א	א	'	ا	ا			ܐ
	ב	bh	v	ב	ב	ב	ב	ܒ
	ב	b	b					
	ג	gh	g	ג	ג	ג	ג	ܓ
	ג	g	g					
	ד	dh	{ th in this	ד	ד			ܕ
	ד	d	d	ד	ד			
	ה	h	h	ה	ה	ה	ה	ܚ
	ו	v	v	ו	ו			ܘ
	ז	z	z	ז	ז			ܙ
	ח	hh	hh	ח	ח	ח	ח	ܚ
	ט	t	t	ט	ט	ט	ט	ܬ
	י	y	y	י	י	י	י	ܝ
ך	כ	kh	kh	כ	כ	כ	כ	ܟ
	כ	k	k					
	ל	l	l	ל	ל	ל	ל	ܠ
ם	מ	m	m	מ	מ	מ	מ	ܡ
ן	נ	n	n	נ	נ	נ	נ	ܢ
	ס	s	s					ܣ
	ע	y	"	ע	ע	ע	ע	ܥ
ף	פ	ph	ph, f	פ	פ	פ	פ	ܦ
	פ	p	p					
ץ	צ	ts	ts	צ	צ	צ	צ	ܥ
	ק	q	q	ק	ק	ק	ק	ܩ
	ר	r	r	ר	ר	ר	ר	ܪ
	ש	sh	sh	ש	ש	ש	ש	ܫ
	ש	s	s	ש	ש	ש	ש	ܫ
	ת	th	{ th in thin	ת	ת	ת	ת	ܬ
	ת	t	t	ת	ת	ת	ת	ܬ

3. The final letters ק, ר, י, ך, ם, ך,* with the exception of ך, terminate in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, dilated letters (*dilatables*) are sometimes used. These are,

ם, ך, ל, ה, ם, (םהללם.)

1. The figures of the letters in the oldest Semitish alphabets, as the Phœnician, are rude representations of visible objects, of whose names they were the initials; e. g., י, the rude figure of a camel's neck, for י (יָל), the initial letter of יָלָה, a camel; ע, properly an eye, for ע (עַי, eye.) The oldest form of these letters does not appear even in the Phœnician alphabet, much less in the square character now in use. Of course, in many cases, the letters exhibit no resemblance to the objects represented by their names.

The most probable explanation of the names of the letters is given in the alphabet. For further particulars see *Gesch. der Hebr. Spr.*, S. 168, and the initial articles under the several letters in the author's Hebrew Lexicon.

2. The numerical power of the consonants is given in connexion with the alphabet. From 500 to 900, hundreds are sometimes expressed by the five final letters; thus, י 500, ם 600, ך 700, ה 800, ק 900. Others express them by ך=400, with the addition of the remaining hundreds; as קה=500. Fifteen is expressed by ך=9+6, not by ך, because these are the first two letters in the name of God. The units, marked with two dots, stand for thousands; e. g., ך=1000.

3. Abbreviations of words do not occur in the text of the O. T. They are found on coins, and in the writings of the later Jews. The sign of abbreviation is an oblique stroke, as ך for ך. Two abbreviations should be noted, as they are frequent in grammatical writings—viz., ך for ך, *aliquis*, and ך for ך, *et completio = et cætera*. The abbreviation for ך is ך or ך.

* These letters are supplied with vowels and pronounced together thus ך. Such *voces memoriales* were invented by the early Hebrew grammarians to assist in remembering certain classes of letters.

§ 6.

PRONUNCIATION & DIVISION OF CONSONANTS.

(Lehrgeb. § 3.)

1. Very many of the principles which regulate the changes both of consonants and vowels are founded on the original pronunciation of the former. It is important, therefore, to ascertain this pronunciation as far as possible. Our knowledge of this is derived, partly from the pronunciation of the kindred dialects, particularly of the Arabic, still a living language; partly from observing the similitude and interchange of letters in the Hebrew itself, (§ 19;) partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language; e. g., ך, ך.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connexion those which bear any resemblance to each other.

1. Among the gutturals ך is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ך, but softer. Even before a vowel it is almost lost upon the ear, (ך, ἀμαρ,) like the *h* in the French *habit, homme*. After a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own, (ך, μάτᾱ.) § 23, 2.

ך before a vowel is exactly our *h*, (*spiritus asper*;) after a vowel at the end of words, it may, like ך, unite its sound with that of the preceding vowel, (ך, גָלָה,) or it may retain

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See an excellent treatise on this subject by Hupfeld in Jahn's *Jahrbüchern f. Philologie*, 1829, H. 4.

its character as a guttural, (חָבֵב, *gá-bhäh.*) § 14.

י is very nearly related to א, a sound peculiar to the organs of the Semitish race. Its hardest sound is that of a *g* slightly rattled in the throat; as חָבֵב, LXX. Γόμορρά; חָבֵב, Γάζα; it is elsewhere, like א, a gentle breathing, as in חָבֵב, 'חלי; חָבֵב, 'Αμαλέκ. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. Wholly false is the Jewish pronunciation by a nasal *gn* or *ng*.

ק is the hardest of the guttural sounds. It was a guttural *ch*, as uttered by the Swiss and Poles, resembling the Spanish *x*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ק also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids, (*l, m, n, r,*) but, in several of its properties, it belongs also to the class of gutturals. (§ 22, 4.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ק and ק, as well as the different pronunciations of ק, פ, צ, (see Second Alphabet,) are indicated by diacritic points. Two letters are thus made from each; from ק the softer ע *Ain*, and the harder ע *Ghain*; from ק the softer ח *Hha*, & the harder ח *Kha*. Moreover the several modifications in the meaning of stem-words are distinguished by employing for one the hard, and for the other the soft pronunciation and orthography. In like manner, in German, *das* [*that*, pronoun] and *dass* [*that*, conjunction], *wider* [*against*] and *wieder* [*again*], *für* [*for*] and *vor* [*before*], were originally the same word, distinguished from each other neither in speech nor in writing. [Compare in English, *bliss*, to *bless*; *thorough*, *through*.] E. g., חָבֵב, (1) to pierce, to be pierced—Arab. حَبَلَ — (2) to open, to loose—Arab. حَلَلَ — חָבֵב, to smooth, hence (1) to shave smooth, as the head, Arab. with ح — (2) to work upon, to form, to make, Arab. with خ. See the Lexicon under the words, חָבֵב, חָבֵב, חָבֵב. The Arabic language owes much of its copiousness to the application of this method of distinguishing words originally the same.

ש and ש were originally one letter, ש, (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point. ש, *sh*, occurs most frequently.

ש resembled ס in pronunciation: it differed from this letter however, and was probably uttered more strongly, being nearly related to ש. Hence שָׁר, to close up, and שָׁר, to reward, are different and independent stems, as also שָׁר, to be foolish, and שָׁר, to be wise. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only ש. They also began to be interchanged even in the later Hebrew; as שָׁר = שָׁר, to hire, Esr. 4:5; שָׁר for שָׁר, folly, Eccles. 1:17.

ז was properly *ds*, (hence in the Septuagint ζ,) as ז was *ts*. In both, however, the hissing sound predominated, and the Seventy represent ז by Σ merely. In Arabic, the predominance of the flat sound is indicated by a point.

3. The six consonants, ח, ע, ב, ג, ד, ז, (חֲבֵב,) have a twofold pronunciation:—(a) a soft sound, uttered with a gentle aspiration, (*aspirata*;) (b) a hard, slender sound (*tenuis*) without the aspiration, which is indicated by a point; thus, ח. § 13.* The modern Greeks aspirate β, γ, δ, the Danes *d* at the end of words. The Greeks have two signs for the twofold pronunciation of the remaining letters of this class: β, χ, β, κ; δ, φ, ε, π; τ, θ, τ, τ.

ק and פ differ essentially from כ and מ. The former are uttered with stronger articulation, and with a compression of the organs of speech in the back part of the mouth. The Æthiopians have also the corresponding hard sound of *p*.

In the Hebrew, as well as in all the Semitish dialects, the strength and harshness of

* General usage in this country sounds ח as *th* in *thin*, ח as *t*; ק as *th* in *that*, ק as *d*; ע as *ph* or *f*, ע as *p*; ב as *v*, ב as *b*; ג and ג both as *g* hard; ג as *h* or *k*, ג as *k*. To sound ג and ג, pronounce *g* and *k*, rolling the palate with the same breath. As our organs are not accustomed to this, it is attended at first with a little difficulty.—Tr.

pronunciation which characterized the earlier periods of the language gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, (1) in the preference of the softer letters—e. g., פֶּזֶז, פֶּזֶז, (see § 2, 3, Rem.) Syr. פֶּזֶז; (2) in the pronunciation of the same letter; thus in Syriac פ has always a feeble sound: the Galileans uttered this letter as well as פ like פ. In Æthiopic פ has the sound of s, פ that of h.

3. After what has been said, the usual division of the consonants, according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

- | | |
|----------------------------------|---------|
| a) Gutturals, פ, כ, ח, ע, | (אחכפ) |
| b) Labials, ב, מ, נ, ל, | (לבמנב) |
| c) Palatals, ק, צ, ג, י, | (יגצק) |
| d) Linguals, ד, ר, ש, with ז, ה, | (הזרשד) |
| e) Dentals, ט, צ, ט, פ, | (פטצט) |

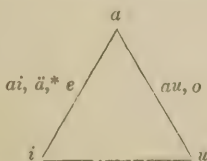
י partakes of the character of both the first and fifth classes.

The liquids also ב, ג, ד, ה, which have in many respects a common character, are to be regarded as a separate class.

§ 7.

THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS. (Lehrgeb. §§ 6, 8.)

1. The origin of the scale of five vowels, *a, e, i, o, u*, in the three primary vowel sounds, *A, I, U*, is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. *E* and *O* arose from the union of *I* and *U* with a preceding short *A*, and are properly diphthongs contracted, *ē* arising from *ai*, *o* from *au*, according to the following scheme:



* This character has in German nearly the sound of *ay* in *day*, *pray*, approaching that of *e* in *err*. The student will bear in mind that the author sounds *a* as it is heard in *father*, *i*, as in *machine*, *e* like *a* in *fate*, *au* like *ou* in *found*, and *u* like *oo* in *moon*.—TR.

The Arabians have not the vowels *ē* and *ō*, and always use for them the diphthongs *ai* and *au*; e. g., بَيْنَ Arabic بَيْنَ *baina*; يَوْمَ Arab. يَوْمَ *yaum*. It is only in the popular language that these diphthongs are occasionally contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin, (e. g., *Cæsar*, *Kaïσαρ*; *Σαῦμα*, Ion. *Σῶμα*.) from the French pronunciation of *ai* and *au*, and from the German popular dialects, (*auch*, *öch*.) But it is most clearly exhibited in the Sanscrit, which has no other *ē* and *ō* than those which arise from *āi* and *āu*.

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented, not by appropriate signs, but by certain consonants, employed for this purpose, whose feeble consonant power easily flowed into a vowel sound. Thus ו (the Lat. *V* and the old German *W*) represented *U* and also *O*; י (the Lat. *i*) represented *I* and also *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except that in some cases א was used for long *a*.

Even these two vowel letters (ו and י) were used but sparingly, being employed only when the sounds which they represent were long. In this case also they were sometimes omitted, § 8, 4. Everything else relating to the quality and quantity of the vowel sounds with which each word should be uttered, as well as the cases in which a consonant should be pronounced with or without a vowel, was left to be determined by the reader's knowledge of the language; and even in respect to ו and י, he was to decide for himself, in every instance, whether they were to be regarded as vowels or consonants.

קָטַל, e. g., might be read *qatal*, *qatel*, *qatol*, *q'tol*, *qotel*, *qittel*, *qattel*, *quttal*; דָּבַר, *dabhar*, (a word,) *debher* (a pestilence,) *dibber*, (he hath spoken,) *dabber*, (to speak,) *dobber*, (speaking,) *dubbar*, (it has been spoken;)

* So in Sanscrit and Æthiopic, of all the vowels short *a* alone is not indicated by any sign, and the consonant by itself is pronounced with this vowel.

מָוֶת might be *maveth* (death) or *muth, moth*, (to die); בֵּין might be read *bin, bēn, bāyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. The later writers, it is true, inserted the vowel letters very often where they were omitted by the earlier; e. g., דָּוִד (David), קֹדֶשׁ for קֶדֶשׁ, (*qodesh*, holiness.) All else must be supplied by the reader's familiarity with his mother tongue. With what facility this might be done is manifest from the fact, that even since the invention of a more accurate mode of designating the vowels, the Arabians and modern Jews very seldom avail themselves of it, the Persians scarcely ever.

The written form of the Semitish languages exhibits a striking neglect of vowels in comparison with consonants. This, however, has its foundation in the language itself. The consonants are the *body* of the language; with these is connected the signification, which the vowels only serve to modify. Even at the present day, carelessness in the expression of vowel sounds is characteristic of oriental pronunciation.*

3. The Hebrew having ceased to be a spoken language, the danger of losing the correct pronunciation continually increased, as well as the perplexity arising from this indefinite mode of writing. To remedy these evils the *vowel-signs* were invented. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till after the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. Hebr. Spr.*, S. 182 ff. and Hupfeld in *der Theolog. Studien und Kritiken*, 1830, no. 3, where it is shewn that the Talmud and Jerome make no mention of vowel points.

This vowel system has probably for its basis the pronunciation of the Jews of Palestine, and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its

* Perhaps there is also an historical reason in the comparatively late introduction of the inflexion by vowels. See Hupfeld in *Hermes*, xxxi. S. 21 ff.

correctness, at least as a whole. Its authors have laboured to exhibit by signs the minute gradations of the vowel sounds, carefully marking even half vowels, and helping sounds, spontaneously adopted in all languages, but seldom expressed in writing. To the same labours for facilitating the reading of the text we owe the accents, (§§ 15, 16,) and the different marks by which the sound of the consonants themselves is modified. (§§ 11—14.)

In Arabic and Syriac the vowel system is much more simple. In the former are three signs for vowels, according to the three primary vowel sounds; in the latter there are five, viz. *a, e, i, o, u*.

§ 8.

THE VOWEL SIGNS.

(Lehrgeb. §§ 9—12.)

1. The vowels generally adopted, after the introduction of this system of punctuation, were seven in number. By the Jewish grammarians of the middle ages—as Kimchi, for example—these were divided into *ten*, five long and five short, as appears from the following table, which is presented here in order to exhibit the vowel signs and their connexion with the consonants.

Long Vowels.*

- Qâ'mëts, *â*; אָ, *yâm*.
- Tsé'ri, *ē*; עֵ, *shēm*.
- Hhî'rēq *magnum*, *ī*; יִ, *bîn*.
- ı or — Hhō'lēm, *ō*; הֹ, *qāl*; בֹּ, *sōbh*.
- ı Shū'rēq, *ū*; מֹ, *mūth*.

Short Vowels, (and doubtful, ancipites.)

- Pättāhh', *ä*; אֶ, *dām*.
- Sēghōl', *ē* and *ê*; אֶּ, *mēlēch*.
- Hhî'req *parvum*, *ı*; אֵ, *mîn*; אִ, *sēmî*.
- Qâ'mëts-Hhâtūph', *ö*; אֵּ, *hhōq*.
- Qibbūts', *ü*; אִּ, *shūl-hhân*; אִּ, *mū-thi*.

* The marks by which the Hebrew vowels are represented in this translation are sounded as in the following table:—

d	like a in <i>hall</i> ;	(in the original work, like a in <i>father</i> .)	
a	— a —	<i>father</i> ; <i>ä</i> same sound, but shorter, as in <i>after</i> .	
z	— a —	<i>tame</i> .	
é	— e —	<i>err</i> ;	as in <i>them</i> .
i	— i —	<i>machine</i> ;	<i>pin</i> .
ö	— o —	<i>no</i> ;	<i>dotting</i> .
u	— oo —	<i>moon</i> ;	<i>soon</i> .

Rem. 1. The twofold pronunciation of the vowel letter י is indicated by the different positions of the point, as placed above or in the bosom of the letter. The pronunciation of י as i is indicated by the *single* point preceding it; the same letter has the sound of \bar{e} י . See no. 3.

2. The diacritic point over the letters ו and ז sometimes serves also for the vowel Hholem; e. g., וֹנֵן , sō-nē ; זֶשֶׁה , mō-shē . ז (with two points), when no vowel stands under it, is read shō , as זֶשֶׁה , shō-mēr ; when no vowel stands under the preceding letter, it is read ōs ; זֶשֶׁה , yēr-pōs .

The form י with a vowel under it is read ōv , י being in this case a consonant; as וֹי , lō-vē ; וֹיֵהוּ , yeho-vah . This form is also read vō , when the preceding letter has a vowel; as, וֹיֵהוּ , vā-vōn .

3. All the vowels, except Hholem and Shureq, are written *under* the consonants, and each is pronounced *after* the letter under which it stands. *Pattahh furtive* is the only exception. (See § 22, 2, b.)

4. The *names* of the vowels, according to the practice of the Semitish grammarians, are almost all expressive of the position and action of the organs of speech in uttering the vowel sounds. Thus פָּתַח signifies *opening*; צֶרֶךְ (also צֶרֶךְ), *fractio oris*; פְּרֶדֶר , *frēndor*, *gnashing*; זֶהוּלֵם , *integritas*, from its full tone, (also קָלָה מִסָּה , *full mouth*); שֶׁטֶךְ , properly *συσριςμός*; קָפַץ , *closing* of the mouth. קָפַץ , also means *closing* or *contraction*; and the reason why long a and short o (קָמֶטֶת qamets correptum) have the same name and sign is, that the Rabbins gave to Qamets the impure sound of o . How they are distinguished is shewn in § 9. Only קֶלֶב (*a cluster of grapes*) appears to have derived its name from its *form*.

Most of the names were so formed that the sound of each vowel was heard in the first syllable of its name. In conformity with this, some write *Sāghol*, (nearly *Sēghol*), *Qomets-hhatuph*, *Qübbuts*. (See Rem. 5, at the end.)

2. This division however fails of exhibiting the relation of the vowels to each other, and also their true quantity, some of those represented as short being often long. A more useful division is into three classes, according to the three primary vowel sounds, as follows:—

1. A sound.

Qā'mēts , long pure a , * \bar{a} ;	יָ , yām .
Pättāhh' , short pure a , \bar{a} ;	אָ , dām .
Sēghōl' (\bar{a}) <i>vocalis anceps</i> , \bar{e} ;	אֶ , mē-lēkh .

2. I and E sound.

י and ז long Hhī'rēq , \bar{i} ;	יִ , or זִ , nīr .
ז short Hhireq - - -	יִ , mīn .
ז and ז Tsc'ri - - -	זֵ , shēm .
ז (also ז) Seghol , obtuse \bar{e} , \bar{e} ;	זֶ , nēth .

3. O and U sound.

י Shū'rēq - - - -	\bar{u} ;	וּ , mūth .
ז Qībbūts' - - - -	\bar{u} ;	וּ , mū-thī , זֻ , qūb-bā .
י and ז Hhō'lēm - - -	\bar{o} ;	וֹ , qōm , זֹ , kōl .
ז Qāmēts-Hhātūph' - - -	\bar{o} ;	זֹ , kōl .

3. The vowels of each class are termed *kindred* vowels. In the first class they are designated by *signs* merely, (§ 7, 2;) in the other two, those which are *always* long are represented by vowel letters whose sound is determined by the accompanying vowel sign. Thus the sound of י is determined by Hhireq (יִ), Tseri (זֵ), Seghol (זֶ); that of ז by Hholem (וּ) and Shureq (וֹ).

The vowel sign which thus serves to determine the sound of the vowel letter is said to be homogeneous with that letter.

The vowel letter is commonly said to *quiesce* in the vowel. Hence י and ז (together with א and ה , see § 23) are called *literæ quiescibiles*; where they serve as vowels they are called *quiescents*, (*quiescentes*;) where they are consonants, moveable, (*mobiles*.) It is more proper to say in the first case that they are pronounced as this or that vowel.

In the Arabic language long a is also expressed by a vowel letter, *Aleph*, אֵ ; it has therefore three vowel letters answering to the three classes of vowels. In Hebrew the case is somewhat different, and א is far more frequently treated as a light breathing. (§ 23, 2.)

* Those who choose to follow the pronunciation of the original work will give to this character the sound of a in *father*; that of a in *hall* is the prevalent pronunciation in this country.—Ta.

4. A long vowel of the second or third class may be written either with or without the vowel letter. The former case is called *scriptio plena*, the latter *scriptio defectiva*. Thus קול, קם are written *fully*; חלל, חם *defectively*. These letters are called by the grammarians, *matres lectionis*, since they serve as guides in the reading of the text.

The choice of the full or the defective mode of writing appears to have been often arbitrary, the transcribers having written the same word in several different ways; e.g., חֲזַקְמוֹתִי, Ezek. 16:60; חֲזַקְתִּי, Gen. 26:3; חֲזַקְתִּי, Jer. 23:4; in other editions חֲזַקְמוֹתִי.

It may be remarked, however, (a) that the defective form is most frequently used, for the sake of abbreviation, when a word is increased by additions at the end, as צִדְקָם, צִדְקָתִּי; קול, קולו; חֲזַקְתִּי, חֲזַקְתִּי; (b) that the earlier writers of the Old Testament more commonly use the defective, and the later ones the full form.*

In the kindred dialects, when one of these letters is preceded by a vowel sign which is not related, or homogeneous, (§ 8, 3,) their sounds are combined and form a diphthong; e.g., au , eu , † ai . But in Hebrew, the *litera quiescibilis* retains, in this case, its consonant power, and such forms are pronounced *āv*, *ēv*, *āy*; ‡ e.g., vāu , gēv , gōy , hhāy . v is in pronunciation the same as v . The Hebrew pronunciation of such diphthongs resembles that of the modern Greeks, (*itacism*), who treat the *v* in *av* and *ev* as a consonant.

We here present a few remarks on the character and value of the several vowels, particularly with reference to their quantity.

1. In the first class, viz. of the *A* sounds, Qamets is the regular vowel in an *open*, and Pattahh in a *closed* syllable, (§ 26, 1;) e.g., קָמֶט. We must distinguish, however, the case of the usual pure Qamets, from that in which it quiesces, or originally quiesced, in the vowel letter א; e.g., קָמֶט, Arab. قَامِط. In such cases it is called *Qamets impure*, and is immutable, (§ 25, 2.)

* The same historical relation is seen in Arabic, especially in the inscriptions on coins.

† Nearly like *oi* in *voice*.—Tr.

‡ Wherever *y* is employed to represent the consonant power of v , the student should sound it as *y* in *you*, not like a vowel as in *ay*.—Tr.

2. Seghol is an obtuse *E* sound. It is analogous to Sheva vocal (§ 10, 2) but stronger, and hence takes its place when its sound is to be prolonged; as יִיְיִי, יִיְיִי, יִיְיִי. Hence also it is usually the supplied vowel when one is needed to facilitate the pronunciation; as יִיְיִי *yī-ghēl*, for יִיְיִי *yīghl*. It arises not only from Pattahh and Tseri, but also perhaps from an obtusion of the sounds of vowels of the third class; e.g., אָמֶם, originally אָמֶם; חָם, from חָם. In quantity it is a doubtful vowel, (*vocalis anceps*.) It is commonly short, but is sometimes dwelt upon, or prolonged, as in the first syllable of חָלָל, and is strictly long in חָלָל, where it serves to determine the sound of the vowel letter v .

3. In the second class, v is a long immutable vowel, and remains such when the v falls away. (See no. 4 of this §.) Whether a v has been thus omitted can be determined with certainty only from etymology, though the nature of the syllable (§ 26) and the use of Methegh (16, 2) may often assist the inquirer. In Arabic it is *always* written with Yodh.

Short Hhireq is found very frequently in syllables with sharpened tone; as, חִירֶק, *qīt-tēl*, חִירֶק, *īm-mī*. It is also frequently supplied to assist in the pronunciation of two vowelless consonants at the beginning of a word, (§ 28, 1,) or as a *furtive* helping vowel at the end; e.g., חִירֶק, *bā-yīth*, for חִירֶק, *bāyt*, (§ 28, 4.) In the first case the LXX. represent it by ϵ as חִירֶק, *Ἐμμανουήλ*; in the Syriac, also, short *e* is the corresponding vowel.

4. v is properly a contraction of the diphthong v , (§ 7, 1,) which still remains in other dialects; e.g., חִירֶק, Syr. חִירֶק; חִירֶק, (*sons of*) Syr. חִירֶק. It is therefore a long immutable vowel, even longer than v , since it has nearly the value of a diphthong. Such a v is seldom written defectively, and then retains the same value; as חִירֶק for חִירֶק, Isa. 3:8.

Tseri without Yodh is, like Qamets, a pure and mutable vowel. It stands either in an open or a closed syllable. Sometimes it stands for v shortened; as, חִירֶק, חִירֶק.

5. The third class exhibits a similar relation. In the *U* sound, with which we begin as the pure vowel, we distinguish, (1) v

Shureq, a long immutable vowel, like שׁוֹ , as in שׁוֹבַל . (2) That Qibbuts, which stands for Shureq, and therefore might analogically be called Shureq *parvum* or *defectivum*; e.g., from שׁוֹבַל , שׁוֹבַל ; which is consequently a long immutable vowel, like Shureq, and is merely an orthographic abbreviation of it. (3) The proper *Qibbuts*, a short *u*, found in a closed syllable, and especially in syllables with the sharpened tone; as שׁוֹבַל , *shûl-hhân*; שׁוֹבַל , *qûb-bâ*. The LXX. represent the latter by *o*; as שׁוֹבַל , *'Oðoλλáμ*; from which it by no means follows that this was the true pronunciation. (See Stange, *Beyträge zur Hebr. Gram. No. 1*, and above on Hhireq, no. 3.) Equally incorrect is the pronunciation which gives to both kinds of Qibbuts the sound of *ü*.*

6. Analogous to the above, though with some modification, are the three modes of designating the *O* sound; viz., (1) יִ Hholem *plenum*, long and immutable, like יִ and יִ , properly a contraction of the diphthong יִ *au*.† (2) יִ Hholem *defectivum*, in some cases a mere orthographic abbreviation of Hholem *plenum*, as יִ , *plur.* יִ ; in others *originally defective*, and therefore mutable, (§ 25, e.g., יִ , *shortened*, יִ (*köl*), יִ). (3) יִ Qamets-Hhatuph, which is always short, and bears the same relation to Hholem as Seghol to Tseri.

The analogies which have been pointed out may be seen at one view in the following table, which shews also the imperfection of the nomenclature usually employed in the classification of these sounds:—

1. Full and Long.

יִ Hhireq *magnum* in יִ .

יִ Hholem *plenum* in יִ .

יִ Shureq *plenum* in יִ .

2. Defective and Long.

יִ Hhireq *parvum* in יִ .

יִ Hholem *defectivum* in יִ .

יִ Qibbuts *longum*; more correctly Shureq *defectivum*, יִ .

3. Defective and Short.

יִ Hhireq *parvum* in יִ .*

יִ Qamets-Hhatuph in יִ .

יִ Qibbuts *breve*, or simply Qibbuts, in יִ .

§ 9.

DISTINCTION OF QAMETS & QAMETS-HHATUPH.†

(Lehrgeb. § 10.)

1. In distinguishing Qamets (*á*) and Qamets-Hhatuph (*ô*), a knowledge of grammatical forms is the only sure guide; but to the learner the following general rule may be of service; viz.—

The sign (יִ) is *ô* in a closed, unaccented syllable; for such a syllable cannot have a long vowel, § 26, 3. Under this rule are the following cases: (a) when a simple Sheva follows, as יִ , *hhôkh-mâ*; (b) when a Dagghesh forte follows, as יִ , *bôt-tim*; יִ , *hhôn-nê-nî*; (c) a final mixed syllable without the tone יִ , *vây-yâ-gûm*.

But Qamets followed by Methegh is long *a* (*á*), as יִ , *zâ-hhâ-râ*, in distinction from יִ , *zôkh-râ*; יִ , *shâth-lî*. But Methegh does not distinguish Qamets from Qamets-Hhatuph in the *antepenult* syllable, because there Methegh may stand with a short vowel, as יִ , *bôt-tê-hhêm*.

In cases like יִ , *hâ-lâ*, יִ , *lâm'-mâ*, where Qamets has the tone, it is long *á*, according to § 26, 3.

2. (יִ) as short *ô* in an open syllable is less frequent, and belongs properly to the exceptions mentioned § 26, 3. It occurs in the following cases: (a) when Hhatuph-Qamets follows, as יִ , *pô-êlô*;† (b) when another Qamets-Hhatuph follows, as יִ , *pô-êlô-khâ*;§ (c) in two words in which it stands merely for יִ (which occurs even in manuscripts), viz. יִ , *qû-dhâ-shîm*, and יִ , *shô-râ-shîm*.

* For this quantity of Hhireq there should, according to the analogy of Qibbuts and Qamets-Hhatuph, be another name if not another sign.

† This section must be studied in connexion with what is said on the nature of the syllable, § 26, and on Methegh, § 16, 2.

‡ That יִ is to be regarded as an open syllable is shewn § 26, 2, d.

§ The principle of division in this case is the same as in the former, since the Qamets-Hhatuph arises from Hhatuph-Qamets.

* Nearly the French *u*.—Ta.

† Pronounced like *ou* in *found*, as in § 7, 1.—Ta.

In these cases τ is followed by Methegh, although it is short \tilde{e} , since Methegh always stands on the second syllable before the tone. Exceptions to these principles can be determined only by a knowledge of grammatical forms. E. g. בַּאֲרֵץ *bâ-â'ri* (in the ship, 1 Kings 9:27) with the article included, whereas בְּאֶרֶץ (Ex. 11:8), without the article, is read *bû-hh^o-rî-â'ph*.

§ 10.

SHEVA SIMPLE AND COMPOSITE.

(Lehrgeb. §§ 13—36.)

1. The sign Sheva ְ (called *simple*, in distinction from the composite Shevas) is placed under every consonant which is destitute of a vowel.* At the end of words, however, it is regularly omitted; e. g., בְּרֵאשִׁית . Exceptions to this last remark are final ךְ , as מֶלֶךְ , *mê-lêkh*, and the few cases in which two vowelless consonants stand at the end of a word; e. g., חֵץ , קֵץ , כֵּץ .

2. Simple Sheva is of two kinds:—(1) The vowelless consonant may stand at the end of a syllable: the Sheva then serves merely to mark the division of syllables, and is not heard in pronunciation; hence it is called *silent Sheva*, (*Sheva quiescens*;) e. g., מַלְכָּא , *mâl-kâ*. (2) Sheva may stand under the *first* letter of a syllable, as in חֵץ , *q^etôl*, [a monosyllable,] מַמְלֵכָּא , *m^emal-lê*. Here the organs of speech spontaneously supply a kind of half vowel sound, which is indicated by the Sheva; hence it is called *vocal Sheva*, (*Sheva mobile*.)

Simple Sheva is vocal in the following cases:—

(a) At the beginning of a word, as חֵץ , *m^eqât-têl*.—(b) In the midst of a word, at the beginning of a syllable; i. e., (1) after an unaccented long vowel; (2) after another Sheva; (3) under a Daghesch: e. g., חֵץ , *q^e-têlâ*; חֵץ , *qât-têlû*. Compare in German *a-d'ler*, *hand'lung*; [in English *i-d'ling*, *dis-a-b'ling*.]—(c) When a letter is repeated, as חֵץ , *hâ-lêlû*, in distinction from חֵץ , *hâl-lû*. The sound of vocal Sheva is a half \tilde{e} , as appears from the fact that when lengthened it becomes Seghol.

* The Hebrew אֵין (*emptiness*) is the same with אֵין . The points in this word are transposed, in order that the sign of which it is the name may be presented *first* in the mode of writing it. Compare § 8, 1, Rem. 4.

The LXX. also represent it by ϵ and even by η , as ἐρουβίμ , ἀλληλοῦν ; more frequently by α , as Σαμουήλ . Very often, however, they make this feeble subordinate sound conform to the following proper vowel of the syllable;* e. g., ἐδῶμ , ἐδῶμ ; ἐδῶμ , ἐδῶμ ; ἐδῶμ , ἐδῶμ .

The Arabic distinguishes perfectly the cases of Sheva vocal and silent, using for the latter a sign which indicates the division of syllables, (*Dschesm*.) and for the former a regular short vowel.

3. With Sheva vocal is connected the *composite Sheva*, (*Sheva compositum*, or *hhatêph*, i. e., *rapidum*.) i. e., simple Sheva attended by one of the short vowels, to shew that it should be pronounced as a half \tilde{e} , \tilde{e} , or \tilde{o} , but without forming a syllable. Of this there are three kinds, corresponding to the three principal vowel sounds, (§ 7, 1;) viz.—

⚭ Hhateph-Pattahh, as in חֵץ , *h^hmôr*.

⚮ Hhateph-Seghol, — חֵץ , *m^emôr*.

⚯ Hhateph-Qamets, — חֵץ , *h^hôl*.

These Hhatephs, at least the two former, are used chiefly with the four gutturals, (§ 22, 3,) the utterance of which is naturally attended with a short vowel sound.

Rem. Only ⚭ and ⚯ are found under letters which are not gutturals.

Hhateph-Pattahh stands occasionally, but without any fixed law, for *simple Sheva vocal*. This occurs most frequently—(a) under a letter which is doubled, since the doubling of the letter cannot be expressed without a very clear enunciation of the vocal Sheva. Compare in German *mancher*, *mannichfaltig*. It is often found, where the sign of duplication has fallen away, as a substitute for it; e. g., חֵץ for חֵץ , Gen. 9:14. Ezek. 35:7, 9.—(b) After a long vowel, as חֵץ , *z^ehâbh*; חֵץ , *û-z^ehâbh*, Gen. 2:12. חֵץ , *sh^emûz*; חֵץ , *û-sh^emay*, Deut. 5:24. compare Gen. 27:26.

Hhateph-Qamets is less used with the gutturals than the other composite Shevas. It is employed where a full *o* sound gives place to a vocal Sheva, and the character of the original vowel is to be preserved; e. g., חֵץ for

* The same law of language the Hungarian exhibits in some words of foreign origin, as *Garás*, (German *Groschen*), *Görög*, (Γραικός;) comp. also the Latin augment in *momordi*, *pupugi*, &c.

חָזָק (§ 90. VI.); חָזָק, for the usual form חָזָק, Ezek. 35 : 6, from חָזָק; חָזָק from חָזָק. It is also (like חָ) used when a Daghesth forte has fallen away; as, חָזָק for חָזָק, Gen. 2 : 23.

§ 11.

SIGNS WHICH AFFECT THE PRONUNCIATION OF THE CONSONANTS.

These are intimately connected with the application of vowel signs to the Hebrew text, and were probably introduced at the same time. They are three in number, (besides the diacritic points over ח and ש;) viz., *Daghesth*, (*forte* and *lene*), *Mappiq*, *Raphe*. The latter is no longer used in printed editions of the Bible.

§ 12.

DAGHESH IN GENERAL.—DAGHESH FORTE.

(Lehrgeb. §§ 17—19.)

1. *Daghesth*, a point written in the bosom* of a consonant, is employed for two purposes: (1) to indicate the doubling of the letter, (*Daghesth forte*), e.g., חָזָק, *qit-tēl*; (2) the *hardening* of the letter, i.e., the removal of its aspiration, (*Daghesth lene*.)

The Stem חָ, from which חָזָק is derived, in Syriac signifies to *thrust through*, to *bore through*, (with a sharp instrument.) Hence the word *Daghesth* is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language חָזָק means (1) *acuere literam*, to *sharpen* the letter by doubling it; (2) to *harden* the letter by taking away its aspiration. Accordingly חָזָק means *sharpening*, *hardening*, i.e., sign of sharpening or hardening, (comp. *Mappiq*, מַפִּיק, *proferens*, i.e., *signum prolationis*), and was expressed in writing merely by a *prick* of the *stylus*, (*punctum*.) In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*expuncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of *Daghesth lene* is *Raphe*, *soft*, *softening*, (§ 14, 2.) That חָזָק, in grammatical

language, is applied to a *hard pronunciation* of some kind, appears also from § 22, 3.

2. Its use as *Daghesth forte*, i.e., for doubling a letter, is most important, (compare the *Sicilicus* of the ancient Latins, e.g., *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) The actual doubling of a letter in pronunciation is always indicated by this sign, never by the repetition of the letter. It is wanting in the unpointed text.

For further particulars see § 20.

§ 13.

DAGHESH LENE.

(Lehrgeb. § 20.)

1. *Daghesth lene* belongs only to the aspirates (*literæ aspiratæ*) חָזָק, (§ 6, 3.) It takes away their aspiration, and makes them *slender* or *pure* sounds, (*literæ tenues*.)

2. *Daghesth lene*, as is shewn in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from *Daghesth forte*, in these cases the doubling of a letter is impossible.*

3. *Daghesth forte* in an aspirate not only doubles it, but takes away its aspiration; as חָזָק, *āp-pī*; רָחֹק, *rāk-hōth*.

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as חָזָק, *κάππα* (not *κάφφα*), רָחֹק, *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus, חָזָק in Syriac is read *apeq*, for *appeq*.

§ 14.

MAPPIQ AND RAPHE.

(Lehrgeb. §§ 21, 22.)

1. *Mappiq*, like *Daghesth*, to which it is analogous, is a point in the bosom of a letter. It belongs only to the quiescents, and shews that they are to be sounded with their full consonant power, instead of serving merely to pro-

* *Daghesth* in ח is easily distinguished from *Shureq*, which never admits a vowel or *Sheva* under the ח, or the letter next preceding it. See § 13, 2, note.

* The learner will perceive that *Daghesth forte* must always be immediately preceded by a vowel, which is never the case with *Daghesth lene*.—*Tr.*

long the sound of the preceding vowel. It is at present used only in final ה; e. g., גַּבְהִי, *gâ-bhâh*, (*h* having its full sound,) אֶרֶץ, *ăr-tsâh*, (*her land*), in distinction from אֶרֶץ, *ăr'-tsâ*, (*to the earth*.)

Probably such a ה was uttered with stronger aspiration, like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it in connexion with א, י, ך, is confined to manuscripts.

The name מִקְּוֶה signifies *prolonging*, and indicates that the sound of the letter should be fully expressed. The same sign was selected for this and for Daghesh, because the design was analogous, viz., to strengthen the sound of the letter. Hence also Raphe is the opposite of both.

2. Raphe, (הַפֿה) i. e., *soft, softening*, in form like *Patahh*, written *over* the letter, is the opposite of both Daghesh and Mappiq, especially of Daghesh lene. In manuscripts an aspirate has generally either Daghesh lene or Raphe; but in printed editions of the Bible it is used only when the absence of Daghesh or Mappiq is to be expressly noted; e. g., Judg. 16:16, 28. Job 31:22. Zech. 5:11.

§ 15.

THE ACCENTS.

(Lehrgeb. §§ 23—27.)

1. The design of the accents in Hebrew is twofold, viz., (*a*) to mark the tone-syllable; (*b*) to shew the relation of each word to the whole sentence.

By the Jews, moreover, they are regarded as signs of cantillation, and are used as such in the recitation of the scriptures in the synagogues. This use of them is connected with the second one mentioned above.

2. As signs for marking the tone-syllable they are all perfectly equivalent, for there is but one kind of accent in Hebrew. In most words the tone is on the last syllable, seldom on the penult, and never on the antepenult. In the first case the word is called *mîl-răy*, (מִלְרָא Chald., *from below*;) in the second, *mîl-yêl*, (מִלְיָל Chald., *from above*.)

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sen-

tence, like our period, colon, and comma, but also as marks of *connexion*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*.) Some are, moreover, peculiar to the metrical books—Job, Psalms, and Proverbs.

In the following list they are arranged according to their value as signs of interpunction:—

A. Distinctives, (*Domini*.)

CLASS I. Greatest Distinctives, (*Imperatores*), which may be compared with our period and colon.

1. (ֿ) *Sillûq*, (end,) always united with (:) *Sôph-pâsûq*, which stands at the close of each verse; e. g., יְיָ אֱלֹהֵינוּ.

2. (ֿ) *Athnâhh*, (*respiration*), generally in the midst of the verse.

3. (ֿ) *Mêrkâ mâhpâchâtum**.

CLASS II. Great Distinctives, (*Reges*.)

4. (ֿ) *Sêghôl-tâ* †. 5. (ֿ) *Zâqêph-qâtôn*.

6. (ֿ) *Zâqêph-gâdhôl*. 7. (ֿ) *Tîphhhâ*.

CLASS III. Smaller Distinctives, (*Duces*.)

8. (ֿ) *Rebhîa* [pronounced *rê-vî-âh*.] 9. (ֿ) *Zârqâ* †.

10. (ֿ) *Pâsh-tâ* †. 11. (ֿ) *Yêthîbh* †.

12. (ֿ) *Têbhîr*. 13. (ֿ) Double-

Mêrkâ. 14. (ֿ) *Shâlshêlêh**. 15. (ֿ)

Tîphhha initialê †.

CLASS IV. Smallest Distinctives, (*Comites*.)

16. (ֿ) *Pâzêr*. 17. (ֿ) *Qârnê-phârâ*.

18. (ֿ) Great *Têlishâ* †. 19. (ֿ) *Gêrêsh*.

20. (ֿ) Double-*Gêrêsh*. 21. (|) *Pêsiq*, (placed *between* the separated words.)

B. Conjunctives, (*Servi*.)

22. (ֿ) *Mêrkâ*. 23. (ֿ) *Mûnâhh*. 24. (ֿ)

Mâhpâkh. 25. (ֿ) *Qâdhmâ*. 26. (ֿ) *Dûrgâ*.

27. (ֿ) *Yêrâhh*. 28. (ֿ) Little-*Têlishâ* †.

29. (ֿ) *Tîphhhâ**. 30. (ֿ) *Mêrkâ-zârqâ-*

*tum**. 31. (ֿ) *Mâhpâkh-zârqâtum**.

REMARKS ON THE ACCENTS.

I. As designed to mark the tone-syllable.

1. Words which are written with the same consonants and vowel signs are often distinguished by the accent; e. g., בָּא, *bâ-nû* (*they built*), בָּא, *bâ-nû* (*in us*.) Compare in Greek

ēpī and *ēpu*, and in English *désert* and *desért*.

2. Most of the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word, (*prepositive*), others only on the last letter, (*postpositive*.) The former are designated in the table by †, the latter by ††. Those marked with an asterisk are used only in the poetical books.

3 The place of the accent, when it is not on the final syllable, is indicated in this grammar by the usual sign (>); e.g., קִנְיָהּ, *qā-tāl-tā*.

II. As signs of interpunction.

4. In respect to this use of the accents, every verse is regarded as a period which closes with Sillug,* or, in the figurative language of the grammarians, as a *kingdom*, (*ditio*), which is governed by the great Distinctive at the end, Sillug, (*Imperator*.) According as the verse is long or short, i.e., as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two conjunctives cannot be employed together. If the sense requires that several words should be connected, it is done by Maqqeph, (§ 16, 1.)

6. In very short verses, few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power, (*servit domino majori*.) In very long verses, on the contrary, conjunctives are used for the smaller distinctives, (*fiunt legati dominorum*.)

7. The choice of this or that conjunctive or distinctive depends on very subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our colon and comma, though they often stand where a half comma is scarcely admissible. They are most important in the

poetical books for dividing a verse into its members.

§ 16.

MAQQEPH AND METHEGH.

(Lehrgeb. §§ 28, 29.)

These are both closely connected with the accents.

1. Maqqeph (*binding, connecting*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one word, and have but one accent. Two, three, and four words may be united in this way; e.g., אֶת־כִּי־אֶתְּשֶׁבֶת, Gen. 1 : 29. אֶת־כִּי־אֶתְּשֶׁבֶת, Gen. 25 : 5.

Small words like אֶת־כִּי־אֶתְּשֶׁבֶת are almost always thus connected. The use of it, moreover, depends chiefly on the principle, that *two conjunctive accents cannot be written in immediate succession*. When the sense requires such a connexion, it is expressed by Maqqeph.

2. Methegh, (*a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shews that the vowel, though not accented, should not be too lightly passed over in pronunciation. It stands—(a) Always after a long vowel next before a tone-syllable; as תִּלְדִּי, *tē-lēdhi*. It enables us in such cases to distinguish a long from a short vowel, (compare § 9, 1;) e.g., זָה־הָרָא, זֶה־הָרָא, *zōkh-rā*; יִירָאוּ, *yī-rēnū*, (*they feared*), יִירָאוּ, *yīr-nū*, (*they saw*.) — (b) Always on the second syllable before the tone, even though the vowel is short; בֹּת־תֶּחֱמֶם. — (c) After every vowel which is immediately followed by a composite Sheva. In all these cases it marks the division of syllables.

Compare §§ 9 and 26. The cases given above exhibit the prevailing usage. There are other cases still, in regard to which, however, there is much inconsistency and diversity of usage in manuscripts and editions.

§ 17.





QERI AND KETHIBH.

(Lehrgeb. § 30.)

The margin of the Hebrew Bible exhibits a number of various readings of an early date

* This has the same form with Methegh, (§ 16, 2;) but they are readily distinguished, as Sillug always stands on the last tone-syllable of a verse, while Methegh never stands on the tone-syllable.

its sound is easily lost upon the ear; as מְדַבֵּר and מְדַבְּרִי (we;) יָד for יָדָה; בָּרַח for בָּרַחָה.

6) In the midst of a word, (*contraction*), when a feeble consonant is preceded by a half vowel; e. g., , the prevailing form for ; , .

c) At the end of words, (*apocope*;) e. g., אֵלֶּה; אֵלֶּיךָ; אֵלֶּיךָ, before the genitive, אֵלֶּיךָ.

Bolder changes were made in the infancy of the language, particularly the casting away of consonants at the end of a word; thus from בָּן was formed בֶּן ; from בֵּן , בִּן ; from בֵּן , בִּן . See § 97.

4. In other cases a harshness in pronunciation is prevented by the *addition* of helping consonants, particularly of נ at the beginning of a word, before two vowelless consonants, (*prosthesis*;) e. g., חַיִּים, זָרָעוֹת, אֲרֻרִים, אֶזְרוּעַ; בָּרַךְ, אֲבֹנֶה. Comp. χθίς, λχθίς.

5. *Transposition*, in grammar, seldom occurs. An example of it is הַשְׁמַר for הַשְׁמֵר (§ 53, 2.) Cases are more frequent which fall within the province of the lexicon, as שָׁמַר and שָׁמַר, שָׁמַר and שָׁמַר; they are chiefly confined, however, to the sibilants and ר.

Rem. In some cases where *Dagh. f.* is required, examples occur of the following euphonic variations from the usual orthography:—

a) Instead of the sharpening of the syllable by a Daghesh forte in its final consonant, we find its vowel prolonged (especially in the later books) by the insertion of one of the vowel letters, (comp. *mile* instead of *mille*). E. g., קצון for קצן; ידון, for ידן, Hab. 2:17. מוריקם for מוריק, 1 Chron. 21:23.

b) The consonant, instead of being doubled, takes a preceding *n* sound—as *nb* for *bb*, *nz* for *zz*—a harshness of pronunciation common in the Chaldee, and the opposite of assimilation. E. g., נְהַיִּי for הַיִּי, Job 18 : 2. Comp. in Chaldee נְהַיִּי for הַיִּי, Dan. 4 : 9. 11 : 18.

c) Examples occur in which it is highly probable that *n* and *y* were, for the same purpose, inserted *after* the consonant, which would regularly be doubled. (Compare *σμήρρα*, *σμήρνα*; *φύλλον*, *folium*; *ἄλλος*, *alius*; in French, *fille*, pronounced *flye*,

from *filia*. E. g., בָּתּוּלָה for בָּתּוּלָה, Prov. 26 : 7.
בָּתּוּלָה for בָּתּוּלָה, Ezr. 10 : 16. מְעַוְוֵה for
מְעַוְוֵה, Is. 23 : 11. See Lex. Man. בָּתּוּלָה.

§ 20.

DOUBLING OF CONSONANTS.

(Lehrgeb. §§ 19, 37.)

1. Daghash forte is employed to double a letter, and is *essential*—i. e., necessary to the form of the word (*Daghash essential*)—

a) When the same letter is to be written twice in succession without an intermediate vowel; thus for נָחֲמִי, *nâ-thân-nû*, נָחֲמִי; for שְׁחָתִי, *shāth-tî*, שְׁחָתִי, *shāt-tî*.

b) In cases of assimilation, (§ 19, 2,) as *ḥayy* for *ḥay*. In both these instances it is called *Daghesh compensative*.

c) When the doubling of the letter is characteristic of a grammatical form; e.g., *הָרַחֵם*, *he killed*; *הִרְאֵה*, *he caused to kill*. (Daghes characteristic.)

The cases in which a letter is actually written twice are comparatively few. This occurs especially after a long immutable vowel, as הוֹלֵלִים, *hō-lēlīm*; when a Dagghesh has been already omitted in the first of the repeated letters, as הֶלֶלִי, *hă-lēlī*, for הֶלֶלִי, *hāl-lēlī*. Cases occur also of the full form where the contracted one is more common, as יְשָׁדָם, Jer. 5:6, and יְשָׁדָם, Prov. 11:3. *Qeri*; וְהָיָה, *hhōn-nē-nī*, Ps. 9:14; and וְהָיָה, 4:2.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Dagghesh in such cases (*Dagghesh euphonic*) is only occasional, and is not essential to the forms of words. It is employed—

a) When two words, of which the first ends in a vowel, are closely united in pronunciation, by doubling the initial consonant of the second. (*Daghesh forte conjunctive*.) E.g. מָזְזֶה , *māz-zē*, for מָזֶה קִמְצָה , *qū-mūts-šāū*, Gen. 19: 14. וְאַחֲרָיִם , Deut. 27: 7.*

In some instances words thus united are contracted into one, as מְהִלָּם for מֵהִלָּם לָם, Isa. 3 : 15.

* Here belong such cases as **תָּנָה תָּנָה**, Ex. 15:1, 21. The assertion, therefore, is not correct, that the first of the two words must be a monosyllable, or accented on the penult.

Analogous to the above usage is the Neapolitan *le llagrine* for *le lagrine*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

b) When the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more; e. g., עָרָרָרָ for עָרָרָ, Deut. 32:32. Compare Gen. 49:10. Isa. 57:6. 58:3. Job 17:2. 1 Sam. 28:10. Ps. 141:3. Examples of this, however, are comparatively rare, and it is inserted or omitted without regard to any uniform principles.

Compare the following forms as found in very ancient Greek inscriptions, viz., ἀριστος, τελευσται, Ἀσκληπιος, (*Böckh, Corpus Inscr. Gr. I. p. 42*), and in German *anndere, unnsere*, (for *andere, unsere*), as written in the time of Luther.

c) When it is inserted in the final tone syllable of a sentence (§ 29) in order that it may furnish a more firm support for the tone; e. g., נָתַןָ for נָתַןָ, Ez. 27:19. יָהִיָּ for יָהִיָּ, Job 29:21. Isa. 33:12.

3. The Hebrew omitted, however, the doubling of a letter by Daghes forte, in many cases where the principles of inflection &c. required it; viz.—

a) *Always* at the end of a word, because there he was accustomed to prolong the syllable, instead of giving it a short acute sound. Thus the syllable *all* he pronounced, not as the Germans with a sharpened tone,* but like the English *all, call, small*. Instead therefore of doubling the consonant, he often lengthened the preceding vowel, (§ 27, 2;) e. g., אָ for אַ; יָ for יַ; הָ for הַ. The only exception is הָא, the personal pronoun 2 pers. fem.

b) *Often* at the end of a syllable, (where the doubling of a letter is less audible;—compare in Greek *ἄλτο*, Homeric *ἄλλετο*;) e. g., הָמָלָ for הָמָלָ. In the greater number of instances Daghes is retained, though the practice of the punctators in this respect is not uniform. The most that can be asserted is,

a) That predominant usage excludes Dag-

hesh from ך—when it takes Sheva—e. g., וָחִי, *vā-yēhī*, instead of וְחִי, *vāy-yēhī*, (comp. however Ps. 104:18. 137:8. Joel 4:6)—and from a letter which is written twice in succession, as וָלֵלִי, *hā-lēlū*, for וְלֵלִי, *hāl-lēlū*.

β) That it is retained, on the contrary, in the aspirates, because in them its influence on pronunciation is greater than in other letters, inasmuch as it both doubles them and removes their aspiration, (§ 13, 3;) e. g., אָחָפָרָ, *akhāp-pērā*, not אָחָפָרָ, *akhāph-rā*, Gen. 32:21. Comp. Isa. 47:11. Ps. 65:4. We find even the form פָּתָרָ (with *t* uttered thrice) Isa. 2:4.

c) When the letter to be doubled is a guttural, (§ 22, 1.)

Rem. (on letter b.) There were cases, however, in which the language required the doubling of a consonant at the end of a syllable. In such cases a vowel was inserted to render the doubling of the letter more audible; e. g., עָמָרָ for עָמָרָ; סָבָרָ for סָבָרָ. (§ 66, 4.)

Compare with the subject of this section the remarks, a, b, and c, § 19.

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

(Lehrge. § 20.)

The *pure hard* sound of the six aspirates (ב ג ד ה ו פ), with *Daghes lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound.*

The original hard pronunciation maintained itself in greatest purity when it was the *initial* sound, and after a consonant; but when it terminated a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the aspirates take Daghes lene—

1. At the beginning of words, when the final consonant of the preceding word has no vowel, as בִּנְיָן, *vāl-kēn*, פִּי, *vēts pēri*; or at the beginning of a chapter or verse, or even of a

* This distinction is illustrated by the English words *small, swarm*, compared with *swan, swallow*, and *boon* compared with *book*.—Tr.

* Thus in Greek φ and χ were not at first included in the alphabet, and only the modern Greeks aspirate the letters β, γ, δ.

minor division of a verse, (consequently after a distinctive accent, § 15, 3;) e. g., בְּרֵאשִׁית, Gen. 1:1. בְּרֵאשִׁית, *it happened, when*, Judg. 11:5. On the contrary, כֵּן, *it was so*, Gen. 1:7.

2. In the middle and at the end of words after *silent Sheva*—i. e., (as in the former case,) at the beginning of a syllable, and in immediate connexion with a preceding vowelless consonant; e. g., תַּלְעִים, *tāl-tēm*; בָּדָד, *yikh-bādh*; יֵשֶׁת, *yēsht*. On the contrary, after vocal Sheva they take the feeble pronunciation; e. g., בְּנִי, *beni*.

Exceptions to No. 2 are—

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their feeble sound; e. g., רִידָה, *ridh-phū*, from רָדָה; מָלַח, formed immediately from מָלַח, (on the contrary, מָלַח, *māl-kī*, because it is formed from מָלַח, *māl*;) בִּיחָה, *bikh-thābh*, from בָּיַח. In these cases, that pronunciation of the word to which the ear had become accustomed was retained in its derivatives. The same is true,
- b) Of the form שָׁמַח, where we might expect the feeble pronunciation of מ on account of the preceding vowel. But the original form was שָׁמַח, *shā-mayt*, and the relation of מ, notwithstanding the slight vowel-sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.
- c) In the suffixes הָ, כָּ, נָ, ח has always its feeble sound, § 33, Rem. 6.

That the hard or soft pronunciation of these letters did not affect the *signification* of words affords no reason to doubt that such a distinction was made. Compare in Greek *Spiz*, *τριχός*.

§ 22.

PECULIARITIES OF THE GUTTURALS.

(Lehrgeb. § 39.)

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation. א and ע, however, having a softer sound than ה and ח, differ from them in several respects:—

1. They cannot be doubled in pronunciation, and therefore exclude *Daghes forte*. To our organs there is the same difficulty in doubling an aspiration. But the syllable preceding the

letter which omits Daghes appears longer* in consequence of the omission; hence its vowel is commonly lengthened, especially before the feeble letters א and ע; e. g., חָזַן for חָזַן; יָאֵר for יָאֵר, &c. (§ 26, 2.) The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded *Dagh. f.* (as in German the *ch* in *sicher, machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel; e. g., חָזַן, *chāsh*. [Comp. *vicious, precious*, nearly *vish-shus, presh-shus*.]

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghes forte implicitum, occultum*, or *delitescens*; e. g., אָחִים for אָחִים; פָּחִים; פָּחִים. See § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, the natural effect of the position of the organs of speech in uttering these letters. Hence,

a) Before a guttural, Pattahh is used instead of any other short and feeble vowel, (viz., *Hhireq parvum, Seghol*, and even for *Tseri* and *Hholem*;) e. g., חָרַץ for חָרַץ; שָׁמַח for שָׁמַח. This preference was yet more decisive when the form with Pattahh was the original one, or was used in common with another. Thus in the *Imp.* and *Fut.* of verbs, שָׁמַח, שָׁמַח (not שָׁמַח); שָׁחַח (not שָׁחַח), שָׁחַח, where Pattahh in the first syllable is the original vowel; חָחַח for חָחַח.

b) But a strong and unchangeable vowel, as י, א, (§ 25, 1,) and in many cases *Tseri*, was retained. Between it and the guttural, however, there was uttered a *half Pattahh*, (*Pattahh furtive*), which was written under the guttural. This is found only in final syllables, and never under א; e. g., רָחַח, *rāhh*; רָחַח, *ruhh*; שָׁחַח, *shā-lāhh*; רָחַח, *rāhh*; גָּחַח, *gā-bhāh*; חָחַח, *hāh-lāhh*, &c.†

For the same reason the Swiss pronounces *ich, i'ch*, and the Arabian מֵשִׁיחַ *mesī'ch*, though neither writes the supplied vowel. In Hebrew it falls away when the word receives an accu-

* Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *roule*.

† The accent is on the proper final vowel, and *Pattahh furtive* is sounded like a in *real, denial*.—Tr.

sion at the end; e. g. רָחַץ, רָחַץ. Here the ך is made the beginning of the accessory syllable.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel; but the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule; e. g. נָשָׂא for נָשָׂא for נָשָׂא. The א sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Fut. of verbs; e. g., יִשָּׂא, יִשָּׂא. If, however, another vowel serves at all to *characterize* the form, it is retained, as יִשָּׂא; so also יִשָּׂא not יִשָּׂא.

2. Seghol is used instead of Pattahh both *before* and *under* the guttural, but only in an initial syllable, as יִשָּׂא, *yěhh-bāsh*; יִשָּׂא, *hhěbh-lē*. Without the guttural these forms would have Hhireq in place of Seghol. (§ 28, 1.) In like manner the gutturals, in Æthiopic, prolong the short *e*, (the so-called sixth vowel,) and the LXX. instead of Pattahh furtive have a *furtive e*; e. g., נִוֵּה, *Nōē*.

When the syllable is sharpened by Dag-hesh, the more slender and sharper Hhireq is retained even under gutturals, as יִשָּׂא, יִשָּׂא; but when the character of the syllable is changed by the falling away of Dag-hesh, the Seghol, which is required by the guttural, returns; e. g. יִשָּׂא, const. state יִשָּׂא; יִשָּׂא, יִשָּׂא.

3. Instead of *simple Sheva vocal*, the gutturals take a *composite Sheva*, (§ 10, 3;) e. g. יִשָּׂא, יִשָּׂא. This is the most common use of the composite Shevas. But where other letters would take a silent Sheva, i. e. one which merely marks the division of syllables, the gutturals in most cases take Sheva simple, as יִשָּׂא; in others, however, both forms exist together, as יִשָּׂא and יִשָּׂא.

Rem. 1. *Simple Sheva*, under the gutturals, the grammarians call *hard*, (בָּרָא) and the composite Shevas in the same situation *soft*, (בָּרָא). See observations on verbs with gutturals.

2. Respecting the choice between the three composite Shevas it may be remarked—

a) ה, ח, ע, at the beginning of words prefer -י, א — e. g. חָמוֹר, חָמוֹר. But when a word receives an accession at the end, א also

takes -י, as אֵלֵי, *to, אֵלֵי, to you, אֵלֵי*. Comp. § 27, Rem. 4.

b) In the middle of a word, the choice of a composite Sheva is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the Sheva, as חָמוֹר (according to the form חָמוֹר), (conformed to חָמוֹר), (conformed to חָמוֹר).

For some further vowel changes in connexion with gutturals, see § 27 at the end.

4. ר, which the Oriental uttered also as a guttural, (§ 6, 2, 1.) shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

a) The exclusion of Dag-hesh forte; where, according to the analogy of other consonants, it would be doubled, the vowel before it is always lengthened, as for בָּרָא, בָּרָא; for בָּרָא, בָּרָא.

b) The use of Pattahh before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds; e. g. וָרָא from וָרָא; וָרָא for וָרָא, *he turned back*, and for וָרָא, *he caused to turn back*.

Unfrequent exceptions to the principle given under (a) are בָּרָא, *mör-râ*, Prov. 14:10. שָׁרָא, *shör-rēkh*, Ezek. 16:4.

§ 23.

THE FEEBLE LETTERS (אָהוּי).

(Lehrgeb. §§ 11, 40.)

1. Of the letters ו and י it has been already remarked, (§§ 7, 2; 8, 3, 4.) that their sound, as consonants, being feeble, easily flows into a vowel-sound. The cases in which this occurs are given § 24, 1. But, before we proceed to these, it is necessary to explain the properties of א and ה, which in several respects are analogous to those of ו and י. These four letters (אָהוּי) are called *quiescents* (*quiescibiles*) or *feeble letters*.

2. א, (a light, scarcely audible breathing,) like ו and י, loses entirely its feeble consonant power, or *quiesces*, whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the sound of the preceding

vowel, like the German *h*;^{*} e. g., מַצָּה, *mā-tsā*; מַלֵּה, *mā-lē*; הִי, *hī*; מֵצֵה, *mē-tsū*; הִי, *hū*; מִצָּה, *mā-tsā-thā*; תִּמְצֵה, *tim-tsē-nā*. This occurs after all vowels; but short vowels in this situation, with few exceptions, become long; e. g. מִצָּה, מִצָּה, for מִצָּה, מִצָּה. On the contrary, it generally retains its power as a consonant and a guttural at the beginning of a word or syllable, as מִצָּה, מִצָּה, *mā-tsū*; לֵה, לֵה, *lē-ākhōl*.

Rem. 1. In the other dialects the sound of א melts into that of a vowel far more readily, and it may there be placed at once by the side of the letters ו and י. In Arabic, besides its power as a consonant, it stands for the prolonged *a*; but in Hebrew the examples are few in which it is strictly a vowel-letter for the long *A* sound, as in קָאם, Hos. 10:14, for the usual form קָם. Hebrew orthography usually omits, in this case, the prolonging letter. (§ 7, 2, 3.)

2. In Syriac, even at the beginning of a word, it is sounded as a vowel (viz. *E*), if, according to the analogy of other consonants, it would have no vowel of its own; e. g. ܐܬܬܠܐ, *ā-tā-lā*, Syr. *ekhal*. In like manner in Hebrew, also, instead of a composite Sheva it takes, in several words, the corresponding vowel, as אִשָּׁה, אִשָּׁה, for אִשָּׁה, אִשָּׁה; אִשָּׁה, אִשָּׁה, for אִשָּׁה, אִשָּׁה.

3. It may be called an *Arabism*, at least it is a mode of writing common in Arabic, when at the end of words the vowels א, ו, י, are prolonged by the addition of an א; e. g. קָאם, for קָם; אִשָּׁה, for אִשָּׁה; אִשָּׁה, for אִשָּׁה, Josh. 10:24.

In the broad popular dialects of the Arabic such an א is actually heard; e. g. *hūṣ*, (*he*.)

3. Closely related to א in several properties is the somewhat stronger aspiration ה. In the middle of words it scarcely ever† loses its aspiration or *quiesces*; at the end, though it most commonly quiesces, it may retain its aspiration, and is then marked by Mappiq. (§ 14, 1.) Its chief vowel is of the *A* sound, viz. *Qamets*, as הָה, הָה, אִשָּׁה. Yet it quiesces also after *E* and *O*, both of which contain the

A sound in combination with another, (§ 7, 1,) but never after the pure vowels *I* and *U*; e. g. הָה, הָה, הָה.

§ 24.

CHANGES OF THE FEEBLE LETTERS.

(Lehrgeb. §§ 40—42.)

The changes to which the feeble letters themselves, as well as the vowels that determine their sound, are subject, constitute a very important part of the general principles which regulate the forms and flexions of words, especially in their application to the greater number of irregular verbs, (*verba quiescentia*, § 67, &c.) We are here chiefly concerned with ו and י, with א and ה only in those cases where they quiesce. (§ 23, 2, 3.)

1. The cases in which the delicate consonant-power of the feeble letters melts into a vowel-sound are principally the following—

a) When they stand at the end of a syllable.

The letter is too feeble to maintain its consonant-sound in this position; e. g. בִּיהָדָה, *bi-hū-dhā*, for בִּיהָדָה, *bīy-hū-dhā*; הֵתִיב, *hē-tibh*, for הֵתִיב, *hāy-tibh*; הִשָּׁב, *hū-shābh*, for הִשָּׁב, *hū-shābh*; לֵמֹר, *lē-mōr*, for לֵמֹר, *lē-mōr*. Here ו and י always quiesce after homogeneous vowels,* (§ 8, 3,) but א generally sustains its character as a consonant, (§ 67.) At the end of words these four letters all quiesce when a homogeneous vowel precedes, as אִשָּׁה, *yīs-rā-āē-lī* (properly *liy*, hence *fem. liy-yā*), הִי, *hī*, for הִי, *hī*; קָאם, *qā-m*, for קָאם, *qā-m*. When a heterogeneous vowel precedes, the case falls under the rule given § 8, 5, as שָׁלֵב, *shā-lēv*, שָׁלֵב, *shē-lēv*, וְ, *u*, חָיִי, *hāy*, גֹּי, *gōy*, גֹּי, *gā-lūy*.

b) Somewhat less frequently when a *Sheva* precedes, and such syllables are formed as רָשָׁה, *q̄vom*, בָּעֵינָה, *beyon*; hence רָשָׁה, *q̄vom*, רָשָׁה, *q̄vom*; בָּעֵינָה, *beyon*, בָּעֵינָה, *beyon*. But ו and י always quiesce when they stand at the end of a word and are preceded by a *Sheva*, as יָהִי, *yāhī*, for יָהִי, *yāhī*; פָּרִי, *pāri*, for פָּרִי, *pāri*.

c) Very seldom when the feeble letter has a vowel both before and after it, as מִי for מִי, *mi*, for מִי, *mi*; קָם, *qā-m*, for קָם, *qā-m*. Comp. *mihi* contr. *mi*.

* But after heterogeneous vowels they sometimes resist contraction; e. g. מִיָּה, 1 Chron. 12:2. מִיָּה, Hos. 7:12. מִיָּה, Job 3:26.

* And the English *h* in *ah*, *oh*.—Tr.

† A very few examples may be found in *proper names*, as מִיָּה, which some MSS. divide into two words. One other case, מִיָּה, Jer. 46:20, is divided in the received text, in order that הִי *quiescent* may stand at the end of a word.

given in §§ 27 and 28. There are vowels, however, which are not subject to any of these changes, but in all situations remain the same. They are—

1. Those in which their *homogeneous* vowel-letter quiesces, as אָ, י, ו, יוּ. E. g. שָׁאָה, נָהָה, קָהָה, נָהָה. These are sometimes written *defectively* (§ 8, 4), especially when the word is increased in length, but this does not change at all the character of the vowel. In respect to א, examples of the *full* form of writing are very rare. See § 23, 2, Rem. 1.

The numerous cases in which the connexion of א with a preceding vowel is merely casual do not belong here; e. g. אָהָה, אָהָה; אָהָה, אָהָה.

2. Those which must originally have been written *fully* (§ 8, 4), but from which the vowel-letter has fallen away (§§ 8, 4. 24, 4); hence called *impure*, (*vocales impureæ*). E. g. שָׁ for שָׁה, קָה for קָהה, נָה for נָהה.

Whether a vowel is thus made impure can be known only from etymology, flexion, and comparison of the kindred dialects. The cases are noted in the grammar and lexicon. With the א sound this defective form is the prevailing one, as even the long unchangeable א is so seldom written *fully*. Comp. e. g. § 83, Nos. 2, 6, 13, 28.

3. A short vowel in a sharpened syllable followed by Daghesch forte, as אָהָה; also in every closed syllable when another such syllable immediately follows; e. g. אָהָה, אָהָה.

4. Vowels after which a Daghesch forte has been omitted on account of a guttural, (*forma daghessanda*;) see § 22, 1. E. g. אָהָה for אָהָה, אָהָה for אָהָה.

§ 26.

SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

(Lehrgeb. § 48.)

A survey of the laws which regulate the choice of a long or a short vowel, and the exchange of one for the other, requires a previous acquaintance with the *theory of the syllable*, on which those laws are founded.

1. Syllables are of two kinds—(1) the *simple* or *open* syllable which terminates in a vowel; (2) the *mixed* or *closed* syllable which terminates

with one or more consonants. In אָהָה and אָהָה, the first syllable is *simple*, the second *mixed*.

Every syllable begins with a consonant.

The only exception is א (and) at the beginning of a word, (according to the grammarians, to be pronounced as אָ;) e. g. אָהָה, *ā-mê-lêkh*. In אָהָה the א has its proper force as a light breathing.

2. A simple or open syllable, from its nature, has properly a long vowel. It may take the tone, as in אָהָה, אָהָה, אָהָה; or not, as in אָהָה, אָהָה, *yî-rîmâ*. It seldom, comparatively, takes a short vowel, and only in certain cases. (See Rem.)

Two consonants may begin a syllable, as in אָהָה *lêhî*, אָהָה *hîhî*. But here the first letter, (with *Sheva vocal*) forms by itself a syllable, so slight indeed as to be but just perceptible to the ear. Three consonants cannot be pronounced before a vowel.*

Short vowels occur in open syllables only in the following cases; viz.—

a) In words of two syllables formed by a helping-vowel (§ 28, 4) from words originally monosyllabic (*Segholates*), as אָהָה, אָהָה *bâ-yîth*, אָהָה *yî-rêbh*, from אָהָה *mûth*, אָהָה *nâzr*, אָהָה *bâyit*, אָהָה *yîrb*. The reason is, that the final helping vowel¹ is very short, and the word is pronounced almost as one syllable. Sometimes, however, the first vowel is lengthened, as אָהָה, elsewhere אָהָה, (§ 74, Rem. 3, b.)

b) As union-vowels for the *suffixes*, as אָהָה, אָהָה; (these result from the lengthening of *Sheva vocal*.)

c) Before ה *local*, which has not the tone, (§ 93, 1;) e. g. אָהָה *towards Carmel*; אָהָה *towards the wilderness*.

In all these cases the short vowel is sustained by the tone; elsewhere it has at least the support of Methegh; viz.—

d) When it stands in connexion with the corresponding composite *Sheva*, thus אָהָה, אָהָה; e. g. אָהָה, אָהָה, אָהָה (*pô-ô-ô*) *his act*; and

e) In some other forms of the *Segholates*,

* In German and Greek, however, such syllables are found, as *strasse*, *sprache*, *σπαραγχα*, and in English *string*, *split*, *spread*. But here the letters *st*, *sp*, are united in one sound. *Lfri*, *fkto*, we also should be unable to pronounce without uniting the first two consonants in a separate syllable.

as *הָעַלְהָה* (*pô-ôlkhâ*), *thy act*; *שְׁחַמְּךָ* (*shô-râ-shâm*), *קְדַשְׁךָ* (*qô-dhâ-shâm*.) See § 9, 2.

Such cases as *הַחֲרִיץ*, *שְׁחַמְּךָ* do not belong here, because there is actually a sharpening of the first syllable made by the partial doubling of ה and ח in pronunciation, as explained § 22, 1.

3. A mixed unaccented syllable, which ends with one consonant, must have a short vowel, whether at the beginning or end of a word, as *מִלְחָמָה*, *הַשְׁבֵּן*, *הַזְכָּה*, *וְיָסֵר*, *וְיָקֵם*, *וְיָקֵם* *vây-yâ-qôm*. Before doubled consonants the short vowel is *î* or *û*, as *אֲמִי*, *בְּיָיִן*, *בְּלִי*.

When the mixed syllable has the tone, its vowel may be either long or short; e.g. *חֶכֶם*, and *חָכָם*. Of the short vowels, however, only *Patahh* and *Seghol* have strength enough to stand in a tone syllable.* Examples of a long vowel in a final syllable, *הַשֵּׁל*, *הַשֵּׁל*; in the penult, *הַלֵּא*, *הַלֵּא*; *הַשֵּׁל*, *הַשֵּׁל*; in a penult sharpened syllable, *הַשֵּׁל*, *הַשֵּׁל*. Examples of short vowels, *הַשֵּׁל*, *הַשֵּׁל*; in the penult, *הַשֵּׁל*, *הַשֵּׁל*.

4. Mixed syllables which close with two consonants occur only at the end of words, and take most naturally short vowels, as *הַשֵּׁל*, *הַשֵּׁל*. Numb. 21:1. Yet they take *Tseri* also, as *הַשֵּׁל*. This harshness is generally avoided, however, by the use of a helping vowel. (§ 28, 4.)

A syllable ending with a doubled consonant was not admitted at the end of a word. See § 20, 3, a.

Rem. In this whole theory of the syllable, we have regarded the *simple Sheva vocal* and *composite Sheva* as not forming a syllable by themselves, but as attached to the following one, as *הַשֵּׁל* (a monosyllable), *הַשֵּׁל*. Not so the Accentuators, who regarded them as forming real syllables. The accent, which always belongs to the initial consonant of the syllable, they place not on the consonant which has *Sheva*, but on the following one, as *הַשֵּׁל*, Gen. 1:2. *הַשֵּׁל*, Job 16:21. Moreover, they connect *Methegh* with vocal *Sheva*, which they could not have done if they had not regarded it as forming a syllable; e.g. *הַשֵּׁל*, Ps. 81:3. This difference, how-

ever, has no further influence on the vowel system.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN REFERENCE TO THEIR QUANTITY.

(Lehrgeb. § 45.)

Fundamental principle. — The changes of vowels, occasioned by inflexion, are always made within the limits of their respective classes. (§ 8, 2.) Thus *â*, when it is shortened, becomes *ă* and *â* (*ê*) [§ 8, 2, 1]; *ē* becomes *î* and *ê*; *ō* becomes *û* and *ū*. The same limitation is observed when short vowels become long. But vowels of different classes are never exchanged for each other, as *i* for *u*.

All alleged deviations from this principle are only apparent, and are occasioned merely by the restoration of the original vowel; e.g. *הַשֵּׁל*, not from *הַשֵּׁל*, but from *הַשֵּׁל*.

No more can be conceded than that there is an approximation of the first two classes to each other by their common vowel *Seghol*, and that an attenuated *Patahh* or *Seghol* may be represented by the more slender *Hhireq*. See Remarks at the end of this section.

The only vowels to which this principle is applicable are *â* (*Qamets pure*), *ē* (*Tseri pure*), *ō* (*Hholem pure*.) They exhibit, in accordance with the principles laid down in § 26, the following changes:—

1. A long vowel is exchanged for a kindred short one,—

a) when a mixed syllable, in which it stands, loses the tone, (§ 26, 3;) e.g. *הַשֵּׁל*, *הַשֵּׁל*. So when the tone is retracted, *הַשֵּׁל*, *הַשֵּׁל*.

b) When a simple syllable, with a long vowel, by flexion becomes a mixed one, as *הַשֵּׁל*, *הַשֵּׁל*. In these cases *Tseri* passes into *Seghol*, *Hholem* into *Qamets-Hhatuph*. But when a sharpening of the syllable takes place by the doubling of its final consonant, the more slender vowels *Hhireq* and *Qibbutz* take the place of *Tseri* and *Hholem*; e.g. *הַשֵּׁל*, *הַשֵּׁל*.

The vowels *î* and *û* are more simple and pure (§ 7, 1), and therefore shorter than *ê* and *ū*.

* An apparent exception is *short Hhireq* in the particles *וְ* and *וְ*, which, however, are generally regarded as toneless on account of the following *Maqqeph*.

2. A short vowel is exchanged for a kindred long one,—

- a) When a mixed syllable, in which it stands, becomes a simple one,—i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the mixed syllable is attached,—as קָטַל *q'tá-lō*; רָב, *hā-bhū*.
- b) When a syllable, which should be sharpened by Daghesth forte, has a guttural for its final consonant, (see § 22, 1,) or stands at the end of a word, (see § 20, 3, a.)
- c) When it meets with one of the feeble letters, (§ 23, 2, 3, 24, 2,) as קָצַח for קָצַח.
- d) When the syllable is in *pause*, i. e. is the tone syllable of the last word in a period, (§ 29, 4.)

3. A vowel falls away when the word receives an accession at the end, and the tone is thrown forward. In this manner are dropped,—

- a) Qamets and Tseri in simple penult syllables, as דָּבָרִים, בָּרוּךְ, מְשֻׁבָּ; קָטַל. The penult vowel is retained if the tone is not thrown forward, as שָׁבוּ, שָׁבוּ.*
- b) The pure vowels *ā, ē, ō* in a final syllable, especially in the flexion of verbs; e. g. קָטַל, קָטַלָּה, קָטַלָּה, קָטַלָּה.
- c) If the tone is moved two syllables, both the ultimate and penult vowels may fall away; e. g. בָּנִים, בָּנִים (for בָּנִים, see § 28, 1.)

The above principles relate only to interchanges among vowels strictly long or short. But in each of these two classes there are shades of difference as to length, a knowledge of which is necessary to a complete acquaintance with grammatical inflexions.

1. *i* (from *au*) is longer than *a* because it is a half-diphthong; consequently, when the tone is thrown forward, *i* is shortened into *a*. E. g. קָטַל, קָטַלָּה, (see Paradigm of verbs *ע* Niphal), קָטַלָּה, *fem.* קָטַלָּה, *with suff.* קָטַלָּה; קָטַל, *fem.* קָטַלָּה. *i* sometimes stands even in a sharpened syllable, as דָּבָר, Psalm 102 : 5.

* The reason why Qamets, standing in an open syllable before the tone, falls away and gives place to Sheva, when the tone is thrown forward, instead of being merely shortened to Pattahh, is found in § 26, 2. This *a*, however, seems not to have been pronounced long, as is clear from the fact that, in the Aramæan, its place was always supplied by Sheva.

דָּבָר, Ezek. 20 : 18. The same relation exists between *—* and *—*.

2. Instead of Pattahh, in a mixed syllable (*—*), Seghol is adopted as a somewhat shorter sound (*—*).

- a) Sometimes when the tone hastens forward to the succeeding syllables, as יָרַם for יָרַם; אֶבְרָהָם (proper name) for אֶבְרָהָם; especially when the syllable was sharpened by Daghesth forte which has fallen away, (in order still to mark the sharpening of the syllable,) as אֶבְרָהָם **khēl-khā*, for אֶבְרָהָם, Ex. 33 : 3. יְהוֹקָאֵל, Ezekiel, for יְהוֹקָאֵל, *whom God strengthens*.

b) Necessarily and always when Daghesth forte is excluded from a guttural followed by Qamets, and the syllable still remains sharpened, (*Dag. forte implicitum, occultum*, § 22, 1.) Thus *—* always stands for *—* (*—*); e. g. אֶבְרָהָם, *his brothers*, for אֶבְרָהָם = אֶבְרָהָם; רָאוּן for רָאוּן (with the article), *the vision*; בָּרַךְ for בָּרַךְ; and so always with *h*. With *h* and *v* Seghol comes in place of Pattahh only when the tone is thrown forward, making a shorter vowel necessary; compare הָרִים, *the mountains*, for הָרִים, with הָרִי, *the mountain*; and הָשֵׁן, *the sin*, with הָשֵׁן, *the people*. Before *h* and *v* (where *Daghesth forte implicitum* has no place) Qamets generally is retained, as הָאֲבוֹתָיו, *the fathers*; הָרָקִיעַ, *the firmament*. Compare however הָאֲבִיךָ (הָ sign of interrogation), *num ego?*

c) In syllables which end with two consonants. Thus for בָּלָב—in Arabic also pronounced *kālb* [nearly *kēlb*—]—was substituted בָּלָב, and with the helping vowel Seghol (§ 28, 4) בָּלָב; for יָגֵל (*Fut. Apoc. Hiph.* from יָגַל, יָגֵל, and יָגֵל).

3. It is a still greater sharpening of the syllable (*—*), when it is reduced to (*—*),* since *i* appears to be the shortest of all the vowel-sounds, (§ 28, 1;) e. g. דָּמָם for דָּמָם; יָגֵל, *from יָגֵל*; יָגֵל, *from יָגֵל*.

* That (*—*) is actually somewhat shorter than (*—*) is evident from a comparison of שָׁכַח with the tone on the ultimate, and שָׁכַח with the tone on the penult.

† Exactly analogous to this attenuation of *a* into *i* is the change in the Latin words *tango, attingo, laurus*,

If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as קָרָךְ, קָרָךְס, קָרָךְסִי; קָרָשׁ, קָרָשִׁים, קָרָשִׁים; קָרָשִׁים, קָרָשִׁים. For the consequent shortening of the vowels, see § 27, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 3, *b*.

3. On the contrary, the original tone is transferred from the final to the penult syllable (*ascendit*)—

a) In certain cases where a syllable is prefixed, as וַאֲבִיר, וַאֲבִירִים, *vāy-yō-mēr*, יֶלֶךְ, יֶלְכֶּךְ, *vāy-yē-lēkh*; even when the syllable is not closely attached to the word, as הוֹשֵׁעַ, הוֹשֵׁעַ, Deut. 3:26.

b) When a monosyllabic word, or one with the tone on the penult, follows, (in order to avoid the meeting of two tone-syllables;)* e. g., בּוֹ, בּוֹ, Job 3:3, for בּוֹ, בּוֹ; חוֹלָם, חוֹלָם, Isa. 41:7, for חוֹלָם, חוֹלָם; Gen. 1:5, 3:19, 4:17.

c) In *pause*. See no. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with Maqqeph between them, in which case the first wholly loses the tone; e. g. וַיִּקְרָב־שָׁם. This method is adopted whenever the penult is a simple syllable with a long vowel. Compare § 47, Rem. 1. § 50, Rem. 3. § 51, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period, and on which the tone of the whole period rests. This syllable is marked

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident particularly from the application of Methegh.

with one of the great distinctive accents, as וַאֲבִירִים, הוֹשֵׁעַ. The changes are as follows:—

a) When the syllable in *pause* has a short vowel, it becomes long, as קָרָשׁ, קָרָשִׁים; קָרָשִׁים, קָרָשִׁים; קָרָשִׁים (for קָרָשִׁים) קָרָשִׁים.

b) When a final tone-syllable begins with two consonants (as קָרָשׁ), the vocal Sheva under the first gives place to a new vowel; a more fitting position is thus secured for the tone, which is transferred from the ultimate to the new penult syllable; e. g. קָרָשׁ, קָרָשִׁים; קָרָשִׁים, קָרָשִׁים. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word. Moreover,

a) *Vocal Sheva* in *pause* becomes *Seghol*, as קָרָשִׁים, קָרָשִׁים;

β) *Hhateph* gives place to the analogous long vowel, as קָרָשִׁים, קָרָשִׁים; קָרָשִׁים, קָרָשִׁים.

c) This tendency to place the tone on the *penult* syllable in *pause* shews itself, moreover, in several words which then regularly retract the tone, as קָרָשִׁים, קָרָשִׁים; קָרָשִׁים, קָרָשִׁים; קָרָשִׁים, קָרָשִׁים.

The rule given under *a*) respects principally *Pattahh*, and *Seghol* arising from *Pattahh*. (See § 27, Rem. 2, *c*.) *Seghol* is, however, strong enough to be retained in *pause*, as קָרָשִׁים.

Pattahh is sometimes adopted in place of *Seghol*, as קָרָשִׁים, in *pause* קָרָשִׁים, in *pause* קָרָשִׁים, Judg. 19:20. *Pattahh* even takes the place of *Tseri* in *pause*. This case, otherwise wholly anomalous, can be explained only by assuming an intermediate form with *Seghol*; e. g. קָרָשִׁים for קָרָשִׁים, Isa. 42:22, (immediately from קָרָשִׁים). קָרָשִׁים, Ps. 118:10, for קָרָשִׁים (קָרָשִׁים).

PART II.

FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

§ 30.

ROOTS AND STEM-WORDS.*

(Lehrgeb. § 53.)

1. The stem-words of the Hebrew language are for the most part verbs, as *הָרַג*, *he killed*; a few only are nouns, as *אֶרֶץ*, *earth*. In common with those of all the Semitish dialects, they consist (with few exceptions, see no. 3) of three consonants. The pronouns, (§ 33 foll.,) and some interjections which are imitations of natural sounds, do not follow this analogy. The particles are not primitive, but are all derived, sometimes by violent abbreviation, from forms of nouns and verbs, (§ 97, 1.)

The three consonants which form a stem-word are called the three *stem*-letters; those which are added in the formation of words, or for the purposes of inflexion, are called *servile* letters.

* There is a want of uniformity among grammarians in the use of the words *root* (*radix*) and *stem*, *stem-word*. From the Rabbins is derived the practice of calling the trilateral verb, in its simplest form, (as *הָרַג*, *he killed*,) the *root* (*שֹׁרֶשׁ*). In the same signification *Stamm* and *Stammwort* [*stem* and *stem-word*] are used in German. But since we have begun to go back to the more simple original elements of the *stem*, we apply to these elements both these designations, and hence speak of *biliteral roots*, (*de radicibus bilitteris*,) *monosyllabic stems*. A more correct usage is suggested by the figure on which those expressions are founded. (Comp. Schmitthenner *Ursprachlehre*, § 43.) The root, hidden from the eye, sends forth the visible *stem*, and this the boughs and smaller branches. Accordingly, by the term *root* of a word, we might designate its original elements, respecting which there is often much uncertainty, and which frequently is no longer in actual use, but must be ascertained by philological induction. In Hebrew this is generally of one syllable, (see no. 2 of this section.) By *stem*, *stem-word*, we might understand the trilateral word, whether a verb or a noun, which springs from the root. Thus the words in actual use *הָרַג*, *הָרַח*, *הָרַח*, *הָרַח*, are *stem-words*; the original syllable *הָרַח*, the source of them all, is their *root*.

These trilateral stems are generally of two syllables; but among them are reckoned also such as have for their middle letter a *ו* or *י*, which is uttered as a vowel, (§ 24, c,) and thus reduces the form to one syllable; e.g. *שָׁוֵי*, *שָׁוֵי*.

2. This is true of the Hebrew language in its present state; yet doubtless there was a period, before it assumed the structure which it now exhibits, when it contained shorter and more simple roots, which consisted of two letters forming one syllable. For (1) those nouns which express the oldest and at the same time the simplest and most common objects and relations, are still of one syllable; e.g. *אָב*, *father*; *אִם*, *mother*; *אָח*, *brother*; *הָר*, *mountain*. — (2) Many trilateral stems have been formed from original roots of two letters, by doubling one of them, or adding a feeble letter or half vowel. To this biliteral root the signification attaches itself; e.g. *הָרַח*, *הָרַח*, *הָרַח*, *הָרַח*, all which have the signification *to beat*, *to bruise*, and all have the monosyllabic root *הָרַח*. § 76. — (3) Even this third stem-letter, which is added at the beginning or end, may be one of the strong consonants. Thus from monosyllabic roots have arisen large classes of words of two syllables, which, with only two radicals in common, have the same fundamental signification.

Only a few examples can be presented here:—

From the root *קָץ*, by which the sound of *hewing* is imitated, are derived immediately *הָקַץ*, *הָקַץ*, *to cut off*; then *הָקַץ*, *הָקַץ*, *הָקַץ*, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge*, (hence *הָקַץ*, *Kadi*, *a judge*.) Related to this is the syllable *קָץ*, from which is derived *הָקַץ*, *to cut* [and gather] *in*; *הָקַץ*, *to sharpen*, *point*; *הָקַץ*, *to pare*,

or peel. With the flattening of the sibilant ק ; hence קָטַב , to cut down, to destroy; קָטַל , to cut down, to kill; קָטַעַן , to cut off, to shorten; קָטַעַף , to tear off, to pluck off, (Arab. قط , قطع); קָטַעַר , to cut asunder, divide. A softer form of this radical syllable is כ ; hence כָּסַם , to cut off, to shear off; כָּסַם , Syr. to sacrifice, to slay a victim for sacrifice. Still softer is נ , (with the flat pronunciation נַ ;) hence נָנוּ , to mow, to shear; נָנוּה , to hew stones; נָנוּם , נָנוּעַ , נָנוּר , to cut off; to cut from, to take away; to eat off, to crop or browse; and so נָנַר , to cut and to decide; נָנַעַר , to cut off; compare also נָנַה , נָנַח . With the change of the palatal for the guttural sound, חָצַעַף , to divide, חָצַד , to sharpen, and many others. In languages not of the Semitic stock, *cado*, with a sibilant prefixed, *scindo*, $\sigma\kappa\epsilon\delta\acute{\alpha}\omega$, Sanscr. *tschid*, Pers. *tschiden*.

The case is precisely similar with the radical syllable ב , בָּן , בּו , בַּר , Sanscr. *bhidh*, Lat. *findere*, (*fidit*;) on which see Lex. Man. Lat. בָּנָה .

The syllable ה expresses the humming sound made with the mouth closed ($\mu\acute{\upsilon}\omega$); hence הָהָה , הָהָם (הָהָם), הָהָם , Arab. همهم , to hum, to buzz. To these add הָהָם , to be dumb, [*os claudere*]; הָהָם , to become mute, to be astonished.

The radical syllable ר , of which both letters have a vibratory sound, means to shake, to tremble, in the stem-words רָעַר , רָעַל , רָעַם , רָעַשׁ : it is expressive of any agency that causes tremulous motion or agitation, as thunder (רָעַם), the act of shattering, of breaking in pieces, (רָעַעַף , רָעַעַר).

Compare with these the radical syllable ג with the idea of elevation, curving upward, (*gibbous*), גָּר , to break asunder, גָּרַעַף , to lick, to sup, under the articles גָּבַב , גָּרַר , in the Lex. Man. Lat.

From these examples alone we may draw the following observations, the truth of which would be still more evident from a full survey of the subject:—

- a) Most of these monosyllabic roots are imitations of natural sounds, and to a great extent coincide with the roots of the Indo-Germanic stock; e.g. רָעַשׁ , τύπτω (τύπω), רָעַר , ράπτω (ράφω), רָעַר , σρύπτω , רָעַר , ρίπτω , (*m* and *p*, labials, interchanged,) לָהָה , λάθω , λανθάνω , גָּבַב , κλίπτω , (with an in-

terchange of *l* and *n*, liquids;) compare רָעַר , κολάπτω , רָעַר , καλύπτω . The tendency to increase in length is also obvious in all the stems.

- b) The stems with hard, strong consonants are to be regarded, according to the general progress of language, (§ 6, 2, 4,) as the oldest, while the feebler and softer consonants distinguish forms of a later period. Hence the derivative and metaphorical significations are found more frequently in connexion with these than with the former; e.g. רָעַר and רָעַל , to be smooth, to be shorn, to be bald, (with the latter form are connected *glacies*, *gelu*; Slavic *goly*, *holy*; *calvus*;) and even רָעַר , to be bare. Sometimes, however, the hard or soft sound is essential to the imitative character of the word, as רָעַל , to roll, (spoken of a ball, of the rolling of waves;) רָעַר for a more rough sound, as made in the act of scraping, sweeping = $\sigma\alpha\acute{\iota}\rho\omega$, $\sigma\acute{\upsilon}\rho\omega$, *verro*. רָעַר , to cut wood, requires a stronger sound than רָעַר , to cut grass, to mow.

- c) It appears also that those consonants which resemble each other in strength or feebleness are commonly associated in the formation of a radical syllable, as כ , ק , ג , נ , (never בָּן , בָּן , גָּם , קָם ;) פ , בּו (not בָּן); ק , ג (not גָּם .) Scarcely ever are the first two radicals the same (רָעַר) or very similar (רָעַל). On the contrary, the last two are very often the same. (§ 66.)*

- d) The tendency to substitute smooth for harsh sounds (see letter b) is sometimes so great that *l*, *n*, *r*, especially when used as middle stem-letters, are even softened to vowels, as רָעַר , [דרס], רָעַר , to tread down, to thresh; רָעַר , אָרַעַף (comp. אָנַם), to press; רָעַר , Chald. רָעַר , to go, and many others. Comp. *dulcis*, *doux*; *falsus*, *faux*; and the pronunciation of the English words *talk*, *walk*.

- e) Often, however, the three stem-letters must all be regarded as original, since all

* Letters which are not found associated as radicals are called *incompatible*: they are chiefly such as too strongly resemble each other, as ק , ג , נ , כ . Some letters, however, have been falsely considered *incompatible*, as ל , ר , which are often found associated; e.g. in רָעַר and רָעַל , from the harsher forms רָעַר , רָעַר .

are necessary to make the sound of the word expressive of the sense; e. g. *הָקַץ*, *הָקַץ*, *to be narrow, to afflict*, *ἀγχω, angō*; *הָרַךְ*, *to tread*; *הָרַם*, *βρέμω, fremo, to make a humming sound, (to buzz, hence to spin,) &c.*

A full development of this action of the living elements of the language may be found in the Manual Hebrew Lexicon referred to in this work. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a single people, secluded from all the rest of the ancient world, but as *actual imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. It was not until the later epochs of the language that stem-words were lengthened to four and even five consonants. This practice was comparatively far less frequent in Hebrew than in its sister dialects, which are mostly younger than itself.* This lengthening of the form is effected in two ways—(a) by adding a fourth stem-letter; (b) by combining into one two trilateral stems, by which even *quadrilaterals* are formed. Such lengthened forms arise from the mere repetition of some of the three stem-letters (as *קָטַל*, *קָטַל*, *קָטַל*, *קָטַל*) are not regarded as quadrilaterals, but as variations in conjugation. (§ 54.)

Rem. on (a). When a fourth stem-letter is prefixed, it is generally a guttural or a sibilant, and such quadrilaterals connect themselves with the Hiphil conjugation; e. g. *הָקַץ*, *fat*, = *הָקַץ*, *an ant*, = *הָקַץ*, *from נֹר, to shine*, *הָקַץ*, *to blind*, hence *הָקַץ*, *blindness*; *הָקַץ*, *hollows*, from *הָקַץ*, *to be deep*; *הָקַץ*, *flame*, from *הָקַץ*. This mode of forming words belongs also to the Greek and Latin languages, as *γλύφω, sculpo, τρίζω, strideo, γράφω, scribo, tego, στέγω, fallo, σφάλω, κεδάζω, σκεδάζω*; and to the German, as *to melt, schmelzen*; *to wing, schwingen*; *nurus, schnur*. Other lengthened forms are made by the insertion principally of *l* and *r* between the first and second radicals, as *הָקַץ*, *הָקַץ*, *הָקַץ*, *הָקַץ*, (the

first form frequent in Syr.) This mode of formation is analogous with *Piél*, and in Aramæan the two forms exist together, as *הָקַץ*, *הָקַץ*. In Latin is a corresponding lengthening of the stem, as *findo, scindo, tundo*, from *fid, scid (σκειδάω), tud*. Additions are also made at the end, principally of *l* and *n*, as *הָקַץ*, *an axe*, from *הָקַץ*, *to cut*; *הָקַץ*, *an orchard*, from *הָקַץ*; *הָקַץ*, *flower-cup*, from *הָקַץ*, *cup*; from *הָקַץ*, *to tremble*, *to skip*, *הָקַץ*, *to hop*, (the termination *el* having perhaps a diminutive force in the Semitish stock, as it has in many others.)

Rem. on (b). In the combination of trilaterals, it generally happens that letters common to them both are written but once in the compound form, as *הָקַץ*, *a frog*, from *הָקַץ*, *to hop*, and *הָקַץ*, *אֲפֻס, a pool*. *הָקַץ*, *tranquil*, from *הָקַץ*, *to be quiet*, and *הָקַץ*, *to be at rest*, [but see Lexicon;] or a feeble letter is cast away, as *הָקַץ*, *a bat*, from *הָקַץ*, *dark*, and *הָקַץ*, *flying*. Still bolder changes are sometimes made in the amalgamation of words, as *הָקַץ*, *a spider*, properly an active spinner, from *הָקַץ*, Arab. *to weave*, and *הָקַץ*, *to be active*.

It should be remarked that quadrilaterals may be shortened again into trilaterals; e. g. from *הָקַץ*, (see above,) *חָגַל* with the same signification; hence *הָקַץ*, *a partridge*, (from its halting gait;) *הָקַץ*, *a chain*, for *הָקַץ*, from *הָקַץ*.

§ 31.

GRAMMATICAL STRUCTURE.

(Lehrgeb. § 54, b.)

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways:—(1) by changes in the stem or ground-form itself, particularly in its vowels; (2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflexion, (as in Arab. *kan yaqtol*, "he killed,") belongs rather to the Syntax than to that part of Grammar which treats of *forms*.

Which of these methods is, on the whole, of the highest antiquity, has been a subject of much dispute. Humboldt and Bopp have claimed this distinction for the second. With-

* See Lehrgeb. p. 861, and respecting the Æthiopic, where these forms are very frequent, Hupfeld, *Exercitatt. Æthiop.* pp. 24, foll.

out intending to enter into this discussion here, we remark only, that languages in their earlier epochs, and, as it were, in their youthful vigour, generally exhibit a strong tendency to the development of *forms*; but in their later periods, this tendency continually diminishes in force, and it becomes necessary to resort to the constructions of Syntax. Examples of one extreme we have in the Sanscrit, Greek, and Gothic, and of the other in the English. The same thing may be observed in the history of individual languages, as of the Arabic, and of the Greek, including its modern form.

In the *Chinese* we have a language wholly inflexible, *without any grammatical structure*, the place of which is throughout supplied by the relations of syntax.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety, more at least than in the kindred languages, (חָשַׁל, חִשַּׁל, חָשְׂלָה, חִשְׂתָּה, חִשְׂתָּי)* We have an example of the other method in חֲרָפְתָּךְ, and of both in the same word in חֲרָפְתָּי. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear. (See §§ 44, 47.)

CHAPTER I.

THE ARTICLE AND PRONOUN.

§ 32.

THE ARTICLE.

(Lehrgeb. § 55.)

The Hebrew article, properly a demonstrative pronoun, is fully sounded אֵל. But it very seldom appears in its full form, (see Rem. 1;) for,

a) The ה is commonly assimilated to the following letter, (§ 19, 2;) hence *הַשֶּׁשֶׁת*, the sun, for *הַשֶּׁשֶׁת*.

* In the kindred languages the *a* (especially in place of *e*, *i*, *o*) is far more prevalent; e.g. *yiqtol*, Arab. *yaqtol*; *qittel*, Arab. *qattol*; *hithqattel*, Arab. *taqattal*.

b) Before gutturals the Daghesh compensative (§ 20, 1, b) falls away, (§ 22, 1,) and the ה commonly takes Qamets; e. g. הָאָדָם for הַאָדָם, *the man*; הָרֶחַק, *the mountain*; הָעָם, *the people*; הָרֶגֶל, *the foot*. Before א and ר Qamets is always adopted; but before ה and ח the sharpening of the syllable frequently remains, (§ 22, 1,) as חֹדֶשׁ, *the month*; חֲרִיב, *the vapour*. When the guttural has Qamets, the vowel under ה becomes *Seghol*, especially before ה, as הַחֲדָשׁ, *the new*, (an adjective,) הַחֲזֹן, *the vision*. Qamets is used before ה and ו only when the noun is of one syllable, as הָרֶחַק, *the new*; when it is of two or three syllables, so that the tone is further removed from the article, *Seghol* is preferred, as הַרְרִים, *the mountains*; הַעֲנָן, *the cloud*. Gender and number have no influence on the form of the article.

Rem. 1. The original form of the article לֵּ (Arab. **لا**, which occurs also a few times in Hebrew, as **לֵּאמֹר** for **לֵּאמֹר**, Ezek. 13:11, 13. 38:22,—comp. Gen. 10:26. Prov. 30:31) is closely related to **לֵּא**, **לֵּא**, *these*, (§ 37, 1), more remotely to *ille*, Ital. *il*. It is found in its full form only in **לֵּאמֹר** for **לֵּאמֹר**, (§ 20 at the end,) where also appears, as in **לֵּא**, the doubling of the *l*.

2. When one of the prepositions בְּ , לְ , כִּי , comes before the article, the ה falls away and leaves its pointing to the preposition; e. g. בְּשָׁמַיִם for בְּהַשָּׁמַיִם , *in the heavens*; לְעָם for לְהָעָם , *to the people*; בְּרָמָה for בְּהָרָה , *upon the mountains*. But with אֵל (which is less common than the others, and connects itself less closely with the following noun) the ה often remains, as בְּאֵלִים , Gen. 39:11, though בְּאֵלִים also occurs 25:31, 33. But only in the later books are found such forms as בְּעָמִים , 2 Chron. 10:7. With וְ , which, from its meaning, is still less closely connected with the noun, this contraction never takes place, as וְעָמִים .

§ 33.

THE PERSONAL PRONOUN IN GENERAL.

(Lehrgeb. § 56.)

1. The personal pronoun, as well as the pronouns generally, is among the oldest* and

* Among other proofs of the high antiquity of these words is the striking coincidence, in fundamental sounds,

simplest elements of the language. As it lies at the foundation of the flexion of the verb, (§§ 44, 47,) it properly claims our first attention.

2. The inflexion of the personal pronoun, for expressing the relations of *case*, is entirely unlike that which prevails in the Western languages. Only the nominative is expressed by a separate word, (*pronomén separatum*;) e. g. אני, *I*; הוא, *he*. The genitive and other oblique cases are expressed by fragments of these separate pronouns, attached to the end of verbs, nouns, and particles, so as to form with them one word. They are called *pronomina suffixa*, *affixa*, or merely *suffixa*, *affixa*; e. g. אני, *my*, אני, *me*, both from אני; הוא, *his*, הוא, *him*, from הוא; דבר, *a word*, דבר, *debbhâ-rô*, *his word*; קטלתי, *I have killed*, קטלתי, *I have killed him*.

In a single case the separate pronoun also stands for the *object* of the verb, preposition, &c. See Syntax, § 119, 4.

3. The suffixes arose, doubtless, from the hasty utterance of the pronouns in connexion

with a preceding verb, noun, or particle, the first letters of the pronoun being lost to the ear in the rapidity of pronunciation. Compare in German *du hast's* for *du hast es*, (*thou hast it*;) in Greek *πατήρ μου* for *πατήρ ἐμοῦ*; in Latin *ecce eum* for *ecce eum*. Some of them, however, originated in ancient forms which no longer exist in Hebrew.

4. Respecting the *cases* which these suffixes express, we remark—

- a) When attached to verbs, they stand for the accusative of the pronoun, as קטלתי, *thou hast killed me*, (very seldom for the dative, § 119, 1.)
- b) Attached to nouns, they denote the genitive of the pronoun, and are then *possessive* pronouns; e. g. קול, *voice*; קול, *his voice*, *vox ejus*.
- c) Attached to particles, they denote either the genitive or the accusative, according as the particle, in its meaning, resembles a verb or a noun, (§ 36.) With some particles they even appear as nominatives. (§ 36, 2.)

The following table exhibits these different kinds of suffixes, which the succeeding sections will more fully explain.

The forms marked with an asterisk are found only in poetry. Unfrequent forms are inclosed in parentheses, of which such only are inserted in the table as are necessary to exhibit the analogy; the rest will be found in the remarks on the next succeeding sections.

between these forms in the Semitish stock and the corresponding ones in many others.

With אני compare the Coptic *anok*, *anog*, Sanscr. ground-form, *aham*, *aha*, Greek *ἐγών*, *ἐγώ*, *ego*; [Teut.] *ik*, *ich*, and in the popular dialects merely *i*, which is also all that remains of it as a suffix in Hebrew.

With אנת (*anta*) compare Sanscr. *tua*, Egypt. *entok*, fem. *ento*, Anc. and Mod. Persian *tu*, Greek *σύ* (*σύ*), Germ. *tu*, *du*.

With הוא, היא, comp. Greek *ἵ*, *ἴ*, (*ἴς*, *ἴς*), see Buttm. *Ausf. Gramm.* 1. 290, Lat. *i-dem*, *is*, *is-te*, and in the Germanic languages *hu*, *hua*, *huc*, *ho*, *he*, *hei*, and Pers. وی *wi*.

TABLE OF THE PERSONAL PRONOUN.

NOMINATIVE FORM, OR SEPARATE PRONOUN.	ACCUSATIVE FORM, OR VERBAL SUFFIX.	B. With 3 epenthetic.	A. Pure.	A. Suff. to Nouns Sing.	B.B. Suff. to Nouns Plural.
SINGULAR.					
1. <i>com.</i> אֲנִי, in pause אֲנִי; } <i>I.</i> אָנִי, in pause אָנִי - }	אָנִי; אֲנִי; - - - <i>me.</i>	אֲנִי; אֲנִי; - - -	אָנִי; אֲנִי; - - - <i>me.</i>	אֲנִי; - - - <i>my.</i>	אֲנִי; - - - <i>my.</i>
2. <i>m.</i> אַתָּה, in pause אַתָּה; } <i>thou.</i> אַתָּה, in pause אַתָּה; - }	אַתָּה, in pause אַתָּה; אַתָּה; - - - <i>thee.</i>	In pause אַתָּה; - - -	אַתָּה, in pause אַתָּה; אַתָּה; - - - <i>thee.</i>	אַתָּה; - - - <i>thy.</i>	אַתָּה; - - - <i>thy.</i>
3. <i>f.</i> הִיא (הִיא), in pause הִיא; } <i>she.</i> הִיא, in pause הִיא; - }	הִיא, in pause הִיא; הִיא; - - - <i>her.</i>	הִיא, in pause הִיא; - - -	הִיא, in pause הִיא; הִיא; - - - <i>her.</i>	הִיא; - - - <i>her.</i>	הִיא; - - - <i>her.</i>
4. <i>m.</i> הוּא, in pause הוּא; } <i>he.</i> הוּא, in pause הוּא; - }	הוּא, in pause הוּא; הוּא; - - - <i>him.</i>	הוּא, in pause הוּא; - - -	הוּא, in pause הוּא; הוּא; - - - <i>him.</i>	הוּא; - - - <i>his.</i>	הוּא; - - - <i>his.</i>
5. <i>f.</i> הִיא, in pause הִיא; } <i>she.</i> הִיא, in pause הִיא; - }	הִיא, in pause הִיא; הִיא; - - - <i>her.</i>	הִיא, in pause הִיא; - - -	הִיא, in pause הִיא; הִיא; - - - <i>her.</i>	הִיא; - - - <i>her.</i>	הִיא; - - - <i>her.</i>
6. <i>m.</i> אֲנֵינוּ, in pause אֲנֵינוּ; } <i>we.</i> אֲנֵינוּ, in pause אֲנֵינוּ; - }	אֲנֵינוּ, in pause אֲנֵינוּ; אֲנֵינוּ; - - - <i>us.</i>	אֲנֵינוּ, in pause אֲנֵינוּ; - - -	אֲנֵינוּ, in pause אֲנֵינוּ; אֲנֵינוּ; - - - <i>us.</i>	אֲנֵינוּ; - - - <i>our.</i>	אֲנֵינוּ; - - - <i>our.</i>
7. <i>m.</i> אַתְּמוֹ, in pause אַתְּמוֹ; } <i>ye.</i> אַתְּמוֹ, in pause אַתְּמוֹ; - }	אַתְּמוֹ, in pause אַתְּמוֹ; אַתְּמוֹ; - - - <i>you.</i>	אַתְּמוֹ, in pause אַתְּמוֹ; - - -	אַתְּמוֹ, in pause אַתְּמוֹ; אַתְּמוֹ; - - - <i>you.</i>	אַתְּמוֹ; - - - <i>your.</i>	אַתְּמוֹ; - - - <i>your.</i>
8. <i>m.</i> הֵמָּן, in pause הֵמָּן; } <i>they.</i> הֵמָּן, in pause הֵמָּן; - }	הֵמָּן, in pause הֵמָּן; הֵמָּן; - - - <i>them.</i>	הֵמָּן, in pause הֵמָּן; - - -	הֵמָּן, in pause הֵמָּן; הֵמָּן; - - - <i>them.</i>	הֵמָּן; - - - <i>their.</i>	הֵמָּן; - - - <i>their.</i>
9. <i>f.</i> הֵנָּה, in pause הֵנָּה; } <i>they.</i> הֵנָּה, in pause הֵנָּה; - }	הֵנָּה, in pause הֵנָּה; הֵנָּה; - - - <i>them.</i>	הֵנָּה, in pause הֵנָּה; - - -	הֵנָּה, in pause הֵנָּה; הֵנָּה; - - - <i>them.</i>	הֵנָּה; - - - <i>their.</i>	הֵנָּה; - - - <i>their.</i>

PLURAL.

REMARKS.

I. *First Person.*

1. אָנִי is the ancient and full form; hence by abbreviation אֲנִי , which occurs more frequently. The former exists in the Phœnician, but in no other of the kindred dialects; from the latter are formed the suffixes.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits, as might be expected in forms so ancient, much that is irregular and arbitrary, and obviously belongs to an early epoch of the language, when it was subject to other laws than those which now govern it. אֲנֵינוּ is manifestly the plural of אֲנִי (with the exchange of נ for ר), and נִי may be regarded as the sign of the plural, like ן and י in the verb. (§ 44, 1.) The plural אֲנֵינוּ is from אֲנִי . This last form, from which the suffixes are derived, occurs only in Jer. 42:6 Kethibh. The abbreviated form נִינָהוּ is found only six times—Gen. 42:11. Numb. 32:32, &c.

3. In the first person, as in the Latin, Greek, and German, there is no distinction of gender.

II. *Second Person.*

4. Instead of Dagghesh forte, in the principal forms of the 2nd person, the kindred dialects have an *n* before the ר —Chald. אַנְתָּ , Arab.

أَنْتَ —which however is by no means the original form. (See § 19, Rem. *b*.) The characteristic consonant is the ר ; see § 33, 1, note. אַנְתָּ without ר occurs only five times, e.g. Ps. 6:4, and is each time corrected in the *Qeri*.

The feminine form was originally pronounced אַנְתָּ (with the feminine designation ָ , probably from אִתָּהּ , *she*, properly *thou she*, compare אִתָּהּ , § 47, 2), as in Syriac and the common Arabic. This form is still found in a few instances—Judg. 17:2. 1 Kings 14:2. Some forms in the inflexion of the verb are derived from it. (§ 44, Rem. 2, 61, 2.) The ׳ however was but slightly heard,—in Syriac it was at length only written, not pronounced,—and therefore fell away; so that the Jewish critics, even in the abovementioned passages, place in the *Qeri* אַתָּה , whose Sheva stands in the punctuation of the text.

(§ 17.) The same ׳ appears, moreover, in the unfrequent forms of the suffix ִי־נִי .

5. The plurals אַתֶּם , אַתְּנָהּ , are blunted forms of אַתֶּם (Arab. *antum*, Chal. אַתְּנָהּ , a form which lies at the foundation of some verbal inflexions, § 61, c), and אַתְּנָהּ , the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אַתְּנָהּ is found only once, (Ezek. 34:31, where another reading is אַתְּנָהּ) and אַתְּנָהּ (for which MSS. have also אַתְּנָהּ) occurs only four times, viz. in Gen. 31:6. Ez. 13:11, 20. 34:17. For the ending ִי־נִי see no. 9.

6. Besides the forms with ר , the 2nd person probably had, at the same time, another with נ , formed after the analogy of אֲנִי , which gave rise to the suffixes ִי־נִי , ִי־נִי , ִי־נִי .^{*} Traces of this form appear in the sufformatives in Æthiopic, (*gabarcha*, *thou hast done*), also in the Samaritan and common Arabic, (see the author's *Anecdott. Orient.* p. 43.) This form was preferred here for the sake of distinguishing the suffixes from the sufformatives of the verb, as קָטַלְתָּ , *he killed*, with suffix כֶּם (in the accusative) קָטַלְתָּם , *he killed you*; but קָטַלְתָּם , with sufformative הֶם , in the nominative, *ye have killed*.

The suffixes ִי־נִי , ִי־נִי , are the only ones which have no connective-vowel. Contrary to rule, they reject Dagghesh lene, (§ 21,) as קָטַלְתָּם , not קָטַלְתָּם ; from which we may infer that a half-vowel (vocal Sheva) was heard before the נ . In pause (קָטַלְתָּ) this Sheva is lengthened into *Seghol*.

III. *Third Person.*

7. The ׳ was perhaps heard at the end of הִיא and הִי as a kind of half-vowel, *hûe*, *hie*, as in German *die*, (old Germ. *thiu*, *thia*,) *sie*, *wie*. A trace of this appears in the Arabic, as هِيَ , *howa*, in the common dialect *hûe*. Comp. also § 23, Rem. 3.

The masculine הִוא was still of common gender as late as the composition of the Pentateuch, in which it is used for *she*. (See § 2, 3.) The punctuators, however, could not appreciate such an idiom, and regarded it as an error in transcribing. Accordingly, whenever it stands for הִיא , they give it the appropriate pointing of this form

^{*} It is certain that *k* and *t* are often interchanged in the infancy of language. See Lex. *p*, initial article.

(אֵלֶּיךָ), and require it to be so read. (Comp. § 17.) It is, however, to be sounded according to the old form אֵלֶּיךָ.

8. In forming the suffixes from אֵלֶּיךָ, the א, which is wholly wanting in Syr. and Arab., is omitted; hence the form אֵלֶּיךָ, and with the connective vowels אֵלֶּיךָ and אֵלֶּיךָ. אֵלֶּיךָ became *â-u* (the feeble ה being neglected in pronunciation) and then *ô*, (§ 7, 1,) commonly written *î*, more seldom *î*. Gen. 49:11. Numb. 23:8. Ps. 10:9. Jer. 2:21. Ezek. 20:40. 31:18. 36:10.

The suffixes from אֵלֶּיךָ would by analogy be אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ; but אֵלֶּיךָ, for the sake of euphony, is changed to אֵלֶּיךָ. The *Aleph* in אֵלֶּיךָ was the origin of the Qamets under ה; accordingly the Chald. and Arab. have the full form אֵלֶּיךָ, (found even in Ezek. 41:15.) The Mappiq in אֵלֶּיךָ sometimes, though rarely, falls away and leaves the ה quiescent, (Numb. 15:28,) which then may be exchanged for א, as אֵלֶּיךָ (*omnis ea*), Ezek. 36:5.

9. The plural forms אֵלֶּיךָ and אֵלֶּיךָ are made from אֵלֶּיךָ and אֵלֶּיךָ in the same manner as אֵלֶּיךָ from אֵלֶּיךָ. In Arabic, where they are pronounced *hom*, *honna*, the full sound is retained. The אֵלֶּיךָ in both forms (He *paragogic*) has a *demonstrative* force. (See § 93, 1, a.) In Chald. (אֵלֶּיךָ, אֵלֶּיךָ), Arab. and Æthiop. (*hunu*, *hemmu*), there is a *î* appended, which occurs in Hebrew in the poetical forms אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ.

10. The pronouns of the 3rd person, אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ, are also demonstrative pronouns, *this*, *these*, and when thus used they generally take the article, as אֵלֶּיךָ, *on that day*; אֵלֶּיךָ, *that land*. They are both employed for the neuter gender,—it, this, [*hoc*],—for which the language has no appropriate form.

IV. Accentuation.

11. In the union of nouns and verbs with the suffix pronouns, the tone inclines much more strongly towards the latter than towards the sufformatives employed in the inflexion of the verbs; so that it never remains on the stem, as in אֵלֶּיךָ, but almost always falls either upon the suffix or its union-vowel, אֵלֶּיךָ, אֵלֶּיךָ, [sometimes on the syllable by which the stem had been increased before its union with the suffix, as אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ].

12. The suffixes to the 2nd and 3rd pers.

plur., which form a perfect mixed syllable, and take the tone, אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ, are called on this account *grave* suffixes. They shorten the forms to which they are appended (§ 89, 2) more than the other suffixes, which are called *light*.

§ 34.

VERBAL SUFFIXES.

(Lehrgeb. § 58.)

1. The connexion between the verb and the suffix which expresses its object (אֵלֶּיךָ, *he killed him*) is not so strict as that between the noun and its suffix, (אֵלֶּיךָ, *my word*.) In the former case it is regarded, more than in the latter, as a separate idea, and may even be expressed by a separate word, as אֵלֶּיךָ and אֵלֶּיךָ, *he killed him*. Hence verbal suffixes, a part of them at least, are longer (comp. e.g. אֵלֶּיךָ with אֵלֶּיךָ) than the suffixes of nouns, (see no. 2.) They have, moreover, a greater variety of forms. Regard is paid to the tense and form of the verb to which the suffix is attached. Thus for almost every person are found three distinct forms; viz. one beginning with the consonant, (אֵלֶּיךָ, אֵלֶּיךָ, אֵלֶּיךָ); a second, with the connective vowel *A*, (אֵלֶּיךָ, אֵלֶּיךָ); and a third, with the connective vowel *E*, (אֵלֶּיךָ, אֵלֶּיךָ). See § 60, 2.

אֵלֶּיךָ and אֵלֶּיךָ are contractions of אֵלֶּיךָ (§ 33, Rem. 8), and belong to the second class. Only אֵלֶּיךָ and אֵלֶּיךָ have no full connective vowel, but take a vocal Sheva before them, (§ 33, Rem. 6.)

2. Still more stability is given to the suffix when, instead of a connective vowel, is inserted a connective syllable אֵלֶּיךָ, אֵלֶּיךָ (commonly called *Nun epenthetic*.) This occurs only in the future and in pause; e.g. אֵלֶּיךָ, *he will bless*; אֵלֶּיךָ, *he will bless him*, Ps. 72:15; אֵלֶּיךָ, *he will honour me*, Ps. 50:23. This אֵלֶּיךָ is for the most part incorporated with the suffix; hence the forms given in the table under *B*. Adverbs also take these forms in the two cases mentioned § 36, 2.

Suffixes with *epenthetic Nun*.

1 pers. אֵלֶּיךָ, אֵלֶּיךָ for אֵלֶּיךָ, אֵלֶּיךָ.

2 pers. אֵלֶּיךָ for אֵלֶּיךָ.

3 pers. אֵלֶּיךָ, אֵלֶּיךָ for אֵלֶּיךָ, אֵלֶּיךָ.

1 pers. plur. אֵלֶּיךָ for אֵלֶּיךָ.

Rem. 1. The forms with Nun written fully are rare, merely poetical, (Jer. 5:22. 22:24,) and in the 3 fem. sing. and 1 plur. do not occur at all. The contracted forms are pretty frequent, especially in *pause*.

It may be doubted whether this *Nun* was actually inserted, or was rather an appendage of the future, like the Arabic future with *Nun* annexed, § 48, 2. In favour of the former it may be urged, that the use of such helping consonants is not unfrequent in the kindred languages. In Chaldee, besides *Nun*, a moveable *Yodh* is thrown in; in Samaritan is added to the præter, and in similar cases a *n* also is inserted.

2. *Unfrequent forms*: 1 pers. נִי for נִי , 1 Kgs. 2:24 in the Kethibh.—2 pers. *m.* נָּה , 1 Kgs. 18:44. נָּה , Prov. 2:11; *fem.* נִי , Ps. 137:6, and often in the later Psalms. (נִי contrary to rule is attached to the præter. Judg. 4:20.)—1 *plur.* נִי , Ps. 85:7. נִי occurs once in prose, Ex. 23:31, instead of נִי , Ex. 15:5, (as in Æthiopic.)

3. For the manner of attaching these suffixes to the verb, and the consequent changes in the latter, see §§ 60—63.

§ 35.

NOMINAL SUFFIXES, OR POSSESSIVE PRONOUNS.

(Lehrgeb. §§ 59, 60.)

1. *Suffixes to Nouns in the Singular*, (see table, § 33, AA.) The nominal suffix is, as has been remarked, the genitive of the pronoun. The mode of expressing the possessive pronoun is therefore perfectly analogous to the Lat. *verbum ejus, verbum eorum*; but in Hebrew this analogy is carried through all the persons.

In the 1 pers. נִי from נִי , notwithstanding the original form is so much abbreviated, its most *essential* part remains. See § 33, 1, note.

2. *Suffixes for the Dual and Plural*. Nouns in the dual and plural, when they are to receive suffixes, naturally take the form of the construct state and end (§ 87, 2) in ־ (־). This termination is blended with the suffix, and hence arise the forms of suffixes to plural nouns, exhibited in the table under BB. In most forms the ending ־ is retained without change, as

נִי , נִי , with grave suffixes ־ ; in some Seghol was adopted instead of Tseri; hence נִי , נִי . In three forms the pointing has for its basis the original termination ־ ; as נִי from נִי , נִי from נִי (the helping vowel Hhireq assumed according to § 28, 4), נִי from נִי *sü-süy-i*.

־ was contracted from ־ the longer form; the latter was therefore retained in connexion with the light suffixes, while, with the grave, the former was preferred.

REMARKS.

I. On Suffixes to Nouns in the Singular.

1. *Unfrequent forms*. *Sing.* 2 pers. *m.* נָּה ; e.g. נָּה , thy hand, Ps. 139:5; *fem.* נִי , Ez. 5:12; נִי , Ps. 103:4.—3 pers. נִי , Ex. 22:4, 26, where the Qeri has a correction. The same form occurs without correction Jer. 2:21. Ez. 20:40.

Plur. 1 pers. נִי (like the verbal suff. for the præter), Job 22:20. Ruth 3:2.—2 pers. נָּה , Ezek. 23:48, 49.—3 pers. *m.* נָּה , 2 Sam. 23:6, for נָּה (hence by contraction the common form נָּה); *fem.* נִי , 1 Kgs. 7:37; נִי , Gen. 41:21; נִי , Ruth 1:19, generally in *pause*; נִי also occurs, (Isa. 3:17.)

2. נִי and נָּה are the suffixes usually attached to nouns ending in ־ ; e.g. נִי (from נִי), נָּה (from נָּה); with other nouns they are seldom used, as נִי , Gen. 1:12.

II. On Suffixes to Plural Nouns.

3. The ־ which distinguishes these suffixes, is occasionally omitted in most of the persons; e.g. נִי for נִי , Ex. 33:13, נִי , Job 42:10, נִי , Gen. 1:21. This is most frequent in the suffixes of the 3 pers. *m. sing.*, which is often written נִי , but is almost always changed to נִי in the Qeri; e.g. נִי , his arrows, Ps. 58:8, Qeri נִי .

4. *Unfrequent forms*. *Sing.* 2 pers. *fem.* נִי , Eccles. 10:17; נִי , Ps. 103:3, 4, 5.—3 *m.* נִי (a strictly Chaldee form), Ps. 116:12.—3 *fem.* נִי , Ez. 41:15.—*Plur. fem.* נִי , Ez. 13:20; נִי , 40:16; נִי , 1:11.

5. The poetic form נִי (Deut. 32:27), according to many grammarians, sometimes

stands improperly for the *sing.* וְאֵנִי ; but in the alleged examples, Job 20:23, (comp. v. 5.) 22:2. 27:23 (comp. v. 13), it refers to collective nouns. In Ps. 11:7, it is a *pluralis majestatis* referring to Jehovah, (§ 106, 2.)

6. For the manner in which these suffixes are appended to the noun see § 88; and for the changes which the noun suffers in consequence see §§ 89, 90, 92.

§ 36.

SUFFIXES TO PARTICLES.

(Lehrgeb. § 62.)

1. Prepositions, which, however much abbreviated, were all originally nouns, take universally the nominal suffixes, (*pronomina possessiva*.) Hence אִמְּךָ , with me (properly *viciniā meā*), like *meā causā, for my sake*, instead of *for me*. If they are properly plural nouns, as are many prepositions of place, they take the suffixes belonging to the plural, as אִמְּכֶם , behind or after me, (properly *in the spaces after me*;) אִמְּכֶם , under him, (*in the places which are under him*.)

For full paradigms of prepositions with suffixes see § 100.

The suffixes of numerals (§ 95) are also possessive pronouns, though we construct them as nominatives, as שְׁלֹשָׁה , your triad, for *ye three*; of the word כֻּלָּם also, as בָּנֵם , their whole, for *they all*.

2. As the suffix of the verb designates the accusative, so does that of the interjection הִנֵּה , see! which has the force of a verb, as הִנֵּנִי , behold me! הִנֵּנֶה , behold him! Of course it takes the verbal suffixes, as do also the adverbs which require the verb of existence to be supplied between the adverb and the pronoun; e. g. אֵי , where (is) he? אֵיךָ prop. *subst.—being*, *rd ēlvaī*, see Lex., thou art; אֵינֶה , he (is) not; אֵינֶה , he (is) yet. The suffix is here the nominative and subject, and the language has, in accordance with a just perception of the relation of these cases, expressed the nominative by the same form as the accusative. To these adverbs belongs also כֵּן , as; hence כֵּנִי , as I.

Verbal suffixes are attached, though but seldom, to prepositions, as אֵימְךָ , 2 Sam. 22:37. 40:48 (for which Ps. 18:37. 40:48,

אֵימְךָ , Gen. 2:21, and אֵימְךָ , Psalm 139:11, (in this case, that it may correspond in sound with אֵימְךָ). This is not without reason; the suffix, in these cases, is actually an accusative, and may be considered as answering to the question *where*? We may therefore translate אֵימְךָ , under me; אֵימְךָ , in her place, instead of her; אֵימְךָ , about me, (accus. of place, § 116, 1.)

§ 37.

OTHER PRONOUNS.

(Lehrgeb. § 63.)

1. *Demonstratives.* *Sing. mas.* זֶה ,* *fem.* זֹאת (זֶה , *com.* זוֹ (found only in poetry), *this*.

Plur. com. אֵלֶּם , more frequently אֵלֶּהֶם , *these*.

Rem. 1. The feminine form is a contraction of זֹאת from $\text{זֶה} = \text{זֹה}$, זוֹ (see § 79, 1, b.) Originally the two latter forms were also masculine, (as זוֹ is still common;) for זוֹ , see Hos. 7:16; זוֹ , Eccles. 2:2. Judg. 18:4, (as a *neuter*.)

אֵלֶּם and אֵלֶּהֶם (related to the article הָ , which in Phœnician and Arabic is أَل) form, not grammatically, but by usage, the plural of זֶה . The first form, without הָ , is not found out of the Pentateuch, except in 1 Chron. 20:8.

2. This pronoun takes the article (הַזֶּה , הַזֹּאת) like the adjective, and under the same rule, § 109, 2. In connexion with the article are found peculiar forms, as הַזֶּה (respecting which see § 32, Rem. 1), Gen. 24:65. 37:19,

(Arab. الَّذِي , أَلْذِي , used as a relative;) הַזֶּה ,

fem. Ezek. 36:35, and abbreviated זֶה com-

monly *masc.* Judg. 6:20. 1 Sam. 14:1. 17:26; *fem.* 2 Kings 4:25.

3. אֵלֶּם was also originally a demonstrative pronoun, but has lost its signification as such. With suffixes it takes the forms אֵלֶּיךָ ; אֵלֶּיךָ ; אֵלֶּיךָ ; אֵלֶּיךָ (seldom אֵלֶּיךָ). In its fundamental signification it answers, for the most part, to the Greek *αὐτός*, (comp. Sanscr. *état*, *this*.) It occurs, however, very

* In most languages demonstratives begin with *d* (hence called the *demonstrative* sound), which sometimes, however, passes over into a *sibilant* or an aspiration. Hence in Aramaean דִּן , דִּן , דִּן , *this*, *masc.*, *this*, *fem.*; Arab. *dsu*, *dsi*, *dsa*; Sanscr. *as*, *sa*, *tad*; Goth. *sa*, *so*, *that*; Germ. *da*, *der*, *die*, *das*, &c.

seldom in this strong and independent signification, (Ezek. 43 : 7. 47 : 17, 18, 19. comp. v. 20, where אֵל stands for הוּ , אֵלָּהּ). In common usage, its signification is so feeble that it can stand only in connexion with a noun or pronoun, and even here its emphatic use (אֵלָּהּ , *is ipse, he himself*; אֵל־הַיּוֹב , *ipse ursus*) is not frequent, though several passages* clearly exhibit it. Hos. 10 : 6, *itself* (אֵלָּהּ , viz. *the calf*) *shall be carried to Assyria*. Haggai 2 : 17, *ye yourselves* (אֲנִיכֶם) *return not to me*. 1 Sam. 17 : 34, *there came a lion*, אֵל־הַיּוֹב , $\text{סֵבַע אֲרָפִי טָפֹּר אֲרָפִי, cum ipso urso—and a bear too; comp. אֲרָפִי סֵבַע פִּלֹּגִי, Il. 9, 194, and Passow's Lex. αὐτός I. 6—[Hermann de pronom. αὐτός III.]$ Jos. 22 : 17. Dan. 9 : 13. Jer. 38 : 16. 2 Kings 6 : 5. אֵל־הַדָּבָר , properly *the self-same thing*, gradually became a somewhat longer unemphatic expression for *this thing*. In this sense, however, it is comparatively unfrequent, and in the older writers occurs as a nominative, as 2 Sam. 11 : 25, *let not this thing*, $\text{אֵל־הַדָּבָר הַזֶּה}$, *displease thee*. Gen. 4 : 18. 17 : 5. 21 : 5. 46 : 20. Ex. 10 : 8. But predominant usage places it before the *definite accusative*, of which it may be regarded as the sign. Its demonstrative power is here almost as wholly lost as is that of *αὐτός* in the oblique cases *αὐτοῦ, αὐτῶ, αὐτόν*; *ipsi, ipsum*; and the Germ. *desselben, demselben, denselben*. Thus the Hebrew אֵל־הַשָּׁמַיִם , properly *αὐτὸν τὸν οὐρανόν* (comp. *αὐτὴν Χρυσήδα*, Il. 1, 143), *him, the heavens*, is no stronger than *τὸν οὐρανόν*. See § 115, 1.

2. The *relative pronoun* for both genders and numbers is אֲשֶׁר *who, which*. For this in the later writers, and once in the book of Judges, appears the form שֶׁ (with א cast away and ר assimilated, § 19, 2, 3); less frequently שֶׁ , Cant. 1 : 7, and even שֶׁ , Eccles. 2 : 22. 3 : 18.†

כִּי also was originally a relative pronoun, though this use of it is extremely rare. See Gen. 3 : 19. 4 : 25. Isa. 54 : 6. 57 : 20. It is commonly a conjunction, *that*, nearly related

* These passages are for the most part found in the later writers, who appear, however, to have affected the ancient use of the word, just as the Rabbins employ אֵל , and the Syrians the corresponding ܐܝܠܐ , *yothe*, for *self*.

† Respecting the relation of אֲשֶׁר to the demonstrative and relative pronouns of other languages, see Lex. Heb. Lat. art. אֲשֶׁר , note.

to *qui*, (Pers. *ki*.) In general, the demonstrative *hî*, הִיא ,—the relatives הוּ , הִי , *qui*, Pers.

כִּי ,—the interrogative and indefinite כִּי , כִּי , were, without doubt, originally correlatives.

3. The interrogative pronoun is מִי , *who?* (of persons;) מָה , *what?* (of things.)

Out of pause מָה seldom has Qamets, except before א and ר , as מָה אַתֶּם , *what are ye?* מָה רְאִיתָ , *what see ye?* seldom before ה , as in Josh. 4 : 6, 21. On the contrary, — (a) Before Maqquph followed by Daghesh forte conjunctive, it is written מָה , as מָה־לְּךָ , *quid tibi?* מָה־לָּכֶם , *quid vobis?* Isa. 3 : 15; מָה־זֶּה , *what is that?* Ex. 4 : 2. (b) Before the hard gutturals ה , ח , ע , it also takes Pattahh, with a Daghesh forte implied in the following guttural, (§ 22, 1;) e. g. מָה־הָיָה , Numb. 13 : 18. (c) Before a guttural with Qamets, it takes Seghol (§ 27, Rem. 2, b), as מָה עָשִׂיתָ . Less frequently it takes Seghol before letters which are not gutturals, but only when it is remote from the tone of the sentence, as מָה קוֹל הַזֶּה , *what noise*, &c. 1 Sam. 4 : 6. 2 Kings 1 : 7. It takes this vowel also in the forms בָּמָה , לָמָה , מִמָּה . For more particular statements see Lex. Heb. Lat., art. מָה , note.

CHAP. II. — THE VERB.

§ 38.

GENERAL VIEW.

(Lehrgeb. § 65.)

1. The verb is, in the Hebrew, unquestionably the most important part of speech, inasmuch as it contains the *root (radix)* of most of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. All verbs, however, are not stem-words. Like nouns, they may be divided, in respect to their origin, into three classes :—

a) *Primitives*; e. g. מָלַךְ , *to reign*; יָשַׁב , *to sit*.

b) *Verbal Derivatives*, derived from other verbs — e. g. יָצַק , *to justify*, $\text{הִצְטִיחַ$, *to justify one's self*, from יָצַק , *to be just*—commonly called *conjugations*, (§ 40.)

c) *Denominatives*, or those derived from nouns; e. g. *הָאָהַל*, to rove with tents, *הָאָהַל*, to pitch a tent, from *הָאָהַל*, a tent; *הָאָהַל*, to root out, and *הָאָהַל*, to take root, from *הָאָהַל*, a root. These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun in this case may be either primitive or derivative; e. g. *לָבָן*, to be white, hence *לָבָן*, a brick (from the colour of the clay), and hence again *לָבָן*, to make bricks; from *לָבָן*, to increase greatly, *דָּג*, a fish, and hence again, *דָּג*, to fish.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical; e. g. *נָחַ*, to rest, to set one's self down; hence the noun *נָחַ*, a setting down, demissio; hence again *נָחַ*, to descend: *שָׁחַ*, grave, destruction (from *שָׁחַ*), hence *שָׁחַ*, to destroy.

§ 39.

GROUND-FORMS OF THE VERB; CONJUGATIONS.

(Lehrgeb. §§ 53, 66, 67.)

1. The third person of the Præter is generally regarded as the stem-form of the verb, as *קָטַל*, to kill.* From this are derived the other persons of the Præter and the Participle. Another, more simple still, is the Infinitive, with which the Imperative generally agrees in form, and from which is derived the Future; *יָקַט*, *יָקַט*.

The first ground-form, of two syllables, (Arab. *qatal*, *qatel*, *qatol*), may be called the concrete; and the second, which is generally monosyllabic, (Arab. *qatl*, *qetl*, *qotl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In some classes of verbs the full stem appears only in the infinitive; e. g. *שָׁחַ*, of which the 3rd pers. Præt. is *שָׁחַ*.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata* (conjugations), each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification, (intensive, frequentative, causative, passive, reflexive, reciprocal, &c.) e. g. *לָמַד*, to

learn, *לָמַד*, to cause to learn, to teach; *לָמַד*, to lie, *לָמַד*, to cause to lie, to lay; *לָמַד*, to ask, *לָמַד*, to ask for one's self, *sibi petiit*, *שָׁאַל* (intensive), to beg.

In other languages forms thus related to each other are regarded as independent words; e. g. *to fall, to fell; jacere, to throw, jacere, to lie; γεννάω, to bear, γίνομαι, to be born*. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they are called, since the time of Reuchlin, *conjugations* (Hebr. *מִשְׁתָּבֵּחַ*, more correctly *species, modifications*) of the ground-form, and, both in the grammar and the lexicon, are always treated of in connexion, as parts of the same verb.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters, (*קָטַל*; *קָטַל*; *קָטַל*; *קָטַל*; *קָטַל*; *קָטַל*; comp. *to lie, to lay; to fall, to fell*;) partly in the addition of formative letters or syllables, (*קָטַל*; *קָטַל*; comp. *to speak, to bespeak; to count, to recount; bid, forbid*;) sometimes in both united, as *קָטַל*.

In the cognate dialects this is effected less by the change of vowels than by the addition of formative syllables. In Aramæan, for instance, all the passives are formed by the prefix syllable *מָא*, *מָא*; in Hebrew, as in Arabic, by the more obscure vowels.

4. Grammarians differ in the number and arrangement of these conjugations. The common practice, however, of giving to them still the old technical designations prevents any error. The ground-form is called *Kal*, (*קָל*, i. e. *light*), because it has no formative additions; the others derive their names from the paradigm used by the oldest Jewish grammarians, *פָּעַל*, to do.* Several of them have passives which distinguish themselves from their actives by the

* This verb, on account of the guttural which it contains, is unsuitable for a paradigm, and was accordingly exchanged for *פָּעַל*, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the [European] pronunciation of some of its forms, as *פָּעַל*, *פָּעַל*. The paradigm *קָטַל*, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the harmonic treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. *qatal*) in all of them. In Hebrew, however, it has only the forms of *Kal*, which are not frequent, and occur only in poetry.

* Properly, *he killed*; the infinitive is used for the sake of brevity.

obscure vowels. The most common conjugations (including Kal) are the five following; but few verbs however exhibit them all:—

	<i>Act.</i>	<i>Pass.</i>
1. Kal	- הָרַחֵם , <i>to kill</i>	- - (wanting.)
2. Niphal	- הִתְרַחֵם , <i>to be killed</i>	- (wanting.)
3. Piël	- הָרַחֵם , <i>to kill many, to massacre</i>	- } Pual, הִרְחַם .
4. Hiphil	- הִרְחַם , <i>to cause to kill.</i>	Hophal, הִתְרַחֵם .
5. Hithpaël	- הִתְרַחֵם , <i>to kill one's self.</i>	{ Hothpaal, הִתְרַחֵם .

There are several other less frequent conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew take the place of the usual conjugations, (§ 54.)

In Arabic there is a greater variety of forms, and the series of derived conjugations, with their mutual relation, though not perfect, exhibits more regularity than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Poal*, (§ 54, 1.) 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël*, (§ 54.) 7. *Niphal*. 8. Wanting in Hebrew. 9. *Piël*. The most appropriate division is into three classes:—(1) The intensive *Piël*, with the analogous forms derived from it. (2) The causative *Hiphil*, and its analogous forms, *Shaphel*, *Tiphel*. (3) The passive and reflexive *Niphal*.

§ 40.

(Lehrgeb. §§ 76, 77.)

1. The Hebrew verb is indebted for whatever copiousness it exhibits to these conjugations or derivative verbs. In moods and tenses it is very poor, having only the Præter and Future tenses, an Imperative, an Infinitive (with two forms), and a Participle. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the uses of the same form, § 123, &c.) or in connexion with other words, as taught in the Syntax. The subjunctive and optative are sometimes indicated by peculiar forms of the future, (§ 48.)

In the Germanic languages also there are

distinct forms for only two tenses, (the present and imperfect.) In the formation of all the others, auxiliary verbs are employed.

2. In respect to their relation to one another, the forms of each conjugation may be embraced in two classes, (§ 39, 1.) The third person of the Præter is the ground-form of one of these classes, which embraces, however, only the remaining forms of the Præter, and in most conjugations the Participle; the Imperative is the ground-form of the other, which embraces the Infinitive (generally of the same form with the Imperative), the Future, and often the Participle; e. g.—

Kal, Præt. הָרַחֵם - *Part.* הֹרֵחֵם .

Niph. — הִתְרַחֵם - *Part.* הִתְרַחֵם .

Imp. & Inf. הָרַחֵם - *Fut.* הִרְחַם .

Piël, Imp. & Inf. הִרְחַם - *Fut.* הִרְחַם , *Part.* הִרְחַם .

3. In the inflexion of the Præt. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both genders, as in the personal pronoun. (Comp. §§ 44, 1. 47, 2.)

§ 41.

In the formation of the *regular* and the *irregular* verbs there is the same general analogy. The irregular verbs have their origin,—(a) in the falling away of one of their stem-letters, by contraction, or other changes (§ 19) to which consonants are subject, (*verbum imperfectum*,*) e. g. הָרַחֵם ; (b) in the quiescence, commutation, or falling away, of a feeble letter, when the verb has such a letter for one of its radicals, (*verba quiescentia, feeble verbs*;) e. g. הָרַחֵם , &c. The peculiarities of verbs with *gutturals* respect only their vowels. (§ 22.)

The letters of the old paradigm הָרַחֵם are used in naming the letters of the stem, פ designating the first, צ the second, and ח the third. Hence the expressions, *verb* פ for a verb whose first radical is פ (*primæ radicalis* פ); *verb* ח for one whose third radical is ח (*tertiæ radicalis* ח); *verb* צ (צ doubled) for one whose second and third radicals are the same, (*mediæ radicalis geminata*.)

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use, (§ 77.)

§ 42.

THE REGULAR VERB.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient, and will also exhibit the subject in the most striking light to the learner, to present, while treating of the former, whatever belongs to the general analogy of the verb.

Paradigm *A* exhibits a complete view of the usual conjugations, with their inflexions, in their most general form. Full explanations are given in the following sections.

A. The Ground-form, or *Kal*.

§ 43.

FORM AND SIGNIFICATION.

(Lehrgeb. § 66.)

1. The common form of the 3rd person *Præt.* in the ground-form is קָטַל, especially in *transitive* verbs. There is also a form with final *E*, (*Tseri pure*), and another with final *O*, (*Hholem pure*); the two latter are usually found in *intransitive* verbs; e. g. כָּבֵד, *to be heavy*, קָטַן, *to be small*. For the sake of brevity, these are called, after the example of the Arabic grammarians, verbs *middle A*, &c., *verba med. (mediæ radicalis)* *A*, *med. E*, *med. O*. Sometimes both forms exist together, as קָרַב, and קָרַב, *to approach*.

A verb *middle E* will be found in the paradigm. The example selected shews at the same time the effect of inflexion on *Daghesh lene* in the middle stem-letter.

This intransitive קָטַל is related to the passive קָטַל, as קָטַל is to קָטַל, only it has a weaker form.

The vowel of the second syllable is the principal vowel; the pure *Qamets* in the first syllable has less strength, and in *Aramæan* wholly falls away, as קָטַל, קָטַל.

2. The signification of *Kal*, as is clear from these examples, may be either *transitive* or *intransitive*. Sometimes both are united in the same word, as in the English verbs, *to melt*, *to tire*; e. g. שָׁבַר, *to return and to bring back*.

Examples of *denominatives* in *Kal*: חָפַץ, *to cover with pitch*, from חָפֶץ, *pitch*; מָלַח, *to salt*, from מֶלַח, *salt*.

§ 44.

PRÆTER OF KAL AND ITS INFLEXION.

(Lehrgeb. §§ 78, 91.)

1. The inflexion of the *Præter* in respect to number, person, and gender, is effected by the addition of fragments of the personal pronouns (*sufformatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective** thus, קָטַלְתָּ, *killing-thou*, or *killer-thou*, (*a killer art thou*;) יִרְאֶהְּ, *fearing-ye*; for קָטַל אַתָּה, *וְיִרְאֶהְּ*. In the *second* person this is readily seen as well as in קָטַלְתָּ for קָטַלְתָּ. As the origin of קָטַלְתָּ we must assume an old form of the first person יִרְאֶהְּ, analogous to יִרְאֶהְּ. In the *third* person, הָיָה is a designation of the feminine, (as in the noun § 79, 1,) and הָיָה of the plural.

In Greek the inflexion by persons originated in the same manner, as is shewn by the terminations ω, μ, (from ἐγώ, ἐμί, *I*;) ε (from σὺ), the Doric ending με, (from ἄμμε, *we*;) but the traces of its origin are more obliterated than in Hebrew. This is true also of inflexion in the later Semitish languages; e. g. 1 pers. Arab. *qataltu*, Syr. *qetleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* קָטַלְתָּ is followed by the 3 *mas. plur.* קָטַלְתֶּם, and that of the 2 *mas. sing.* קָטַלְתָּ by all the forms of the first and second persons. Only קָטַלְתָּ, קָטַלְתֶּם, have the tone on the ultimate, and in consequence, Sheva under the first radical.

Rem. 1. Verbs *middle E*, in their inflexion, generally lose the *E* sound, which passes over into (·) as the paradigm shews. The original *E* appears only—(*a*) as a general rule, *in pause*, i. e. when the stress of voice falls upon

* On the intimate connexion between the *Præter* and the verbal adjective, see what has been already said § 39, 1. They often have the same form, as קָטַלְתָּ, *full*, or *he is full*; קָטַלְתָּ, *small*, or *he is small*. Comp. also § 47, 1, note. Of the 3rd *Præt.* with a participial signification, used in connexion with the personal pronoun for the finite verb, we have an example (at least as the pointing now stands) in the difficult phrase וְאֶמְלֹךְ, Ps. 6:3, for וְאֶמְלֹךְ, *I consume away*.

† Others consider the Tav as transferred from the second person in order to strengthen the הָיָה of the first, and to distinguish the sufformative from the suffix.

it, as *הִבְרַקָה*, Job 29:10. comp. 2 Sam. 1:23. Job 41:15. (b) In forms which have the tone on the *ultimate*, i. e. when the word is much shortened. In this case, instead of (—) either (—) or (—) is adopted as being shorter, (§ 27, Rem. 2, 3,) as *אֶלְמָלֵךְ*, 1 Sam. 12:13, *וַיִּשְׁחָק*, Deut. 4:1, 22. So before suffixes, as *וַיִּשְׁחָקֵי*, 1 Sam. 1:20.

In verbs middle *O*, the Hholem is retained in inflexion, as *הִבְרַקָה*; but when the tone is thrown forward, Hholem becomes Qamets-Hhathuph, as *הִבְרַקָה* (see Rem. 3), Ex. 18:23.

2. Unfrequent forms.* *Sing. 3 fem.* in — (as in Arab. Chald. Syr.); e. g. *אֶלְמָלֵךְ*, Deut. 32:36. Before suffixes this is the prevailing form, § 61, 2. — *2 mas.* *הָרָה* (the full form) for *רָה*, as *הַבְּרָהָה*, Mal. 2:14. comp. Gen. 3:12. It often occurs. — *2 fem.* sometimes has still a *Yodh* at the end, as *הַבְּרָהָה*, Jer. 31:21, (according to one form of the pronoun *אֶתִּי*, § 33, Rem. 4,) especially in Jeremiah and Ezekiel. With this is connected the form *הַבְּרָהָה* before suffixes, (§ 61, 2.) — *1 com.* sometimes without *Yodh*, as *הַבְּרָהָה*, Ps. 140:13. Job 42:2. 1 Kings 8:48. This however is found only in Kethibh; the *Qeri* substitutes the full form. — *Plur. 2 fem.* *הַבְּרָהָה*, Amos 4:3. — *3 com.* seldom with *א*, as *וַיִּשְׁחָקֵי*, Deut. 8:3, 16, or with a superfluous *א* (as in Arab.), as *וַיִּשְׁחָקֵי*, Jos. 10:24. In the Future the form with *ן* is more frequent, and in Syr. and Chald. is the prevailing one, as also in Arab. (except in the *Future apoc.* and *antith.*) where it ends in *ûna*. A comparison of the Arabic plural ending for the noun (*ûna*), and of the Chaldee *אֲנָתָהּ*, *ye*, from *אַתָּה*, *thou*, renders it probable that this Nun belonged to the original Præter and Future 3 *pers. plur.* of which those in common use are truncated forms.

3. In connexion with the sufformatives *הָ*, *הִי*, *הֵי*, the tone is on the penult, and the word is *Milêl*; with the other sufformatives it is *Milra*, (§ 15, 2.) The place of the tone is shifted — (a) in several persons by the *Pause*, (§ 29, 4;) at the same time the vowel of the second syllable, if it had fallen away, is restored, as *הַבְּרָהָה*, *הַבְּרָהָה*, *הַבְּרָהָה*. (b) By *Vav*.

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriasms, and Arabisms.

conversive of the Præter. This is properly a mere *Vav copulative*; but when it connects a Præter with a Future or Imperative, it often gives to the former the signification of the Future, (Syntax, § 124, 6.) In this case, if the tone rested on the *penult*, it was transferred by the punctators to the *ultimate*; e. g. *וַיִּשְׁחָקֵי*, *I have broken in pieces*, *וַיִּשְׁחָקֵי*, and *I will break in pieces*, Ezek. 30:22. comp. Gen. 34:30. Exodus 26:33. This sometimes occasions a change of vowels, (§ 57, Rem. 4.) Whether this change of accentuation belonged to the living language, or was introduced by the punctators, can no longer be determined.

§ 45.

THE INFINITIVE.

(Lehrgeb. §§ 79, 91.)

1. The second ground-form of each conjugation is the Infinitive in its shorter form, (*Infinitive construct*, in Kal *הַבְּרָהָה*). This is the most usual form of the Infinitive, and is employed not merely when a genitive follows, but also, necessarily, when a preposition is prefixed, (*הַבְּרָהָה*). The longer form (Infinitive absolute, in Kal *הַבְּרָהָה*) is used when the action of the verb is presented by itself, without direct connexion with other words. It is most frequently employed when the Infinitive is added to the finite verb for the sake of emphasis. (§ 128.) The first is the original Infinitive, from which the second was subsequently formed. The first has more of the character of a verbal noun, the second is treated rather as a verb; e. g. *וַיִּשְׁחָקֵי*, Is. 22:13, means *to slay cattle*; but *וַיִּשְׁחָקֵי* would mean *the slaying of cattle*.

2. Between *הַבְּרָהָה* and *הַבְּרָהָה*, in Kal, there is much the same relation* as between the *absolute* and the *construct states* of nouns of this form, (see § 90, Paradigm III. ;) with this difference, however, that the Infinitive *absolute* has Hholem

* This relation is certainly similar to that which exists between the *absolute* and *construct states* in the noun. (§ 87.) There is a difference, however, both in form and use. Of the two Infinitives, the *absolute* is indeed the longer form; but their vowels are often wholly different, as in Piel *הַבְּרָהָה*, *הַבְּרָהָה*, and the *absolute* is made by lengthening the *construct*, but the latter is not, as is the case with nouns, a regularly shortened form of the *absolute*. The use of the Inf. constr. is by no means limited to the case when it is followed by a genitive. See Text 1.

impure, the Infinitive construct Hholem pure (hence with *Suff.* קָטַל), while the noun has its final vowel impure in both states.

Besides קָטַל the *Infin. constr.* has the following unusual forms:—(a) קָטַל; e.g. קָטַל, Gen. 34:7. (b) קָטַל and קָטַל, קָטַל (feminine forms from קָטַל and קָטַל), as קָטַל, Ex. 36:2; קָטַל, Ezek. 16:5. As a verbal noun the *Infin.* may take the feminine ending. (c) קָטַל, as in Chaldee; e.g. קָטַל, Numb. 10:2.

These unfrequent forms are in more common use as *verbal nouns*. § 83, nos. 10, 11, 14.

§ 46.

THE IMPERATIVE.

(Lehrgeb. §§ 80, 91.)

1. The Imperative forms the transition from the Infinitive to the finite verb. It is of the same form with the *Infin. constr.*,* but has, by inflexion, a Feminine and a Plural. For the third person it has no form, and in the Passive conjugations, from the nature of the case, it very seldom occurs.† The Future is often used to express command, (§§ 125, 3, c. 126, 2, a, b.)

2. Its inflexion is analogous to that of the Future, and will be understood from the explanations given in No. 2 of the following section. Like the Future, the Imperative has a prolonged and a shortened form, (§ 48, 6.)

Rem. 1. Besides the form קָטַל, there is another with *Patah*, (as in the *Infin.* and *Fut.*;) e.g. קָטַל, 2 Sam. 13:5.

2. Less frequently Qamets-Hhatuph is found in the first syllable, as קָטַל, Ezek. 32:20. קָטַל, Judg. 9:10.

3. In the form קָטַל the ה־ sometimes falls away, and then a helping vowel is inserted, as קָטַל for קָטַל, Gen. 4:23. Comp. קָטַל for קָטַל, Ex. 2:20. (Perhaps this is to be classed with the abbreviated forms of the Imperative, explained § 48, 6.)

* In Greek also a command is often expressed by the Infinitive. Hesiod, Works and Days, 389, γυμνὸν στείπειν, γυμνὸν δὲ βοῶτειν; comp. Virg. Georg. 1, 299, nudus ara, sere nudus. II. ρ', 692.

† The only examples are in Hophal. Ezek. 32:19. Jer. 49:8. On the use of the Imp. form for the third person, see § 127, Rem. 2.

§ 47.

THE FUTURE AND ITS INFLEXION.

(Lehrgeb. §§ 81, 91.)

1. Fragments of the Personal Pronoun are employed in the inflexion of the Future as well as of the Præter; but in the Future these fragments are *pre-fixed* (*præformativa*) to the root,* viz. the *Infin. constr.* (קָטַל). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than in the Præter, so that in every case but one consonant remains, and that without a vowel, (י, ה, מ, נ). But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. The union of the præformative with the Infinitive form is effected in accordance with the general laws of the language; thus קָטַל becomes קָטַל (§ 28, 1.)

2. The derivation and signification both of the præformatives and sufformatives are still in most cases perfectly clear. In the 1 *pers.* קָטַל, Plur. קָטַל, מִן is an abbreviation of מִי, נִ of נִי. This person required no addition at the end. In the 2 *pers. sing.* the ה־ in קָטַל is from הָאָה, the ה־ in קָטַל is the sign of the feminine, as in הָאָה, thou, (feminine.) See § 33, Rem. 4. In the 2 *pers. plur.* the ו־ (ה־) in קָטַל is the sign of the Plural (§ 44, 1), and is here appropriated to the masculine;† ה־ (ה־) in קָטַל is the sign of the Plural *feminine* (as in Chaldee ה־), or borrowed from הָאָה, those (feminine), *ea*. The greatest difficulty is found in the explanation of the third person. The י־ in קָטַל stands most probably for י־ (from הָאָה), which has become י־, because י־ at the beginning of a word (קָטַל) was avoided in Hebrew, (§ 68.) The ה־ in the *feminines* קָטַל, קָטַל, which are precisely the same as in

* The Hebrew therefore expressed the past act by the form *killer-I*; the future by the form *I-to kill*. These expressions are remarkable, not only for the fact that the action which is contemplated as past *precedes* the pronoun, while that which is future follows it, but for the use of the concrete or participial form for the Præter. He who has killed is already become one that kills, a *killer*. The purpose to kill is better expressed by the abstract form of the verb.

† This is also the proper gender of the Plural-syllable א, אָה. It is true that in the Præter the Hebrew employs it for both genders, but in Syriac, it stands even in the Præter for the masculine alone, as *mas. qatalan*, *fem. qatalan*; so in Arabic, *mas. qatalu*, *fem. qatalna*.

the second person, perhaps originated in ה (from הָא), as it can be shewn that ה (ה and ה) at the beginning of words has an affinity with *s* and *t*.*

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of קָטַל is followed by all the other forms which receive no addition at the end, and that of הָקַטַל by the forms which have sufformatives beginning with a vowel; with הָקַטַל compare הָקַטַל in the Imperative.

Rem. 1. The final Hholem is *pure*, as in the *Infin.* and *Imper.* Hence—(a) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. (b) Before Maqqeph it becomes Qamets-Hhathuph; e.g. הָקַטַל, Josh. 8:32. (c) It falls away before the sufformatives וֹ and אֵ. In the few instances in which it remains before such sufformatives, the pointing becomes (after the Chaldee manner) אֵ, because this is regarded as a shorter vowel, (§ 27, Rem. 1;) e.g. הָקַטַל, *yish-pūtū*, Ex. 18:26.

2. This Hholem is confined, almost exclusively, to verbs *middle A*, like הָקַטַל. *Intransitive* verbs (with *middle E* and *O*) take *Pattahh* in the Future, as הָקַטַל, *to be great*, Fut. הָקַטַל; הָקַטַל, *to be small*, Fut. הָקַטַל. Sometimes both forms exist together; the Fut. with *O* is then transitive, and that with *A* intransitive; e.g. הָקַטַל, *he will cut off, will reap*; הָקַטַל, *he will be cut off*, i. e. *will be short*. הָקַטַל, Fut. *O*, *to subdue*; Fut. *A*, *to be subdued*, [expressing *state or condition*.] Ex. 17:13. Job 14:10. More frequently both occur without any difference in signification; e.g. הָקַטַל and הָקַטַל, *he will bite*. In the irregular verbs, Tseri is also found in the final syllable, as הָקַטַל for הָקַטַל. These three forms of the Future are called *Future O*, *Future A*, *Future E*.

3. For the 3 *plur. fem.* הָקַטַל is substituted in three instances, to distinguish it from the 2 *pers.*, the form הָקַטַל (etymologically more correct), as in Aramæan and Arabic; e.g.

הָקַטַל, *they shall arise*, Dan. 8:22; comp. Gen. 30:38. 1 Sam. 6:12. In several instances הָקַטַל seems to have been used improperly for the *singular*; viz. for the 3 *pers.* Ex. 1:10. Job 17:16. Is. 28:3. Judg. 5:26; for the 2 *pers.* Obad. 13. (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; so in the French *patois*, *j'avons* for *j'ai*.) In the Pentateuch אֵ occurs in place of הָ, especially after *Vav conversive*, (§ 48, 5;) e.g. Ex. 1:18, 19. 15:20, as in Arabic. A form still more abbreviated is found in the *Imp.* (§ 46, Rem. 3.) Once occurs (Ezek. 16:50) the anomalous form הָקַטַל with אֵ inserted, after the manner of verbs אֵל and אֵל (§§ 66, 4. 71, 5.)

4. To forms ending in אֵ or אֵ אֵ (Nun *paragogic*) is often appended, most frequently at the end of a period, where the vowel of the second syllable is restored, as הָקַטַל, Ex. 15:14, הָקַטַל, Deut. 1:17. But it is not confined to this position; see e.g. Ps. 11:2, הָקַטַל; comp. 4:3. Gen. 18:28, 29, 30, 31, 32. Isa. 8:12. 1 Sam. 9:13. But the preference for this form at the close of a period is clearly seen in Isa. 26:11. הָקַטַל, *they saw not*; (then) *saw they and were ashamed*. This Nun is common in Aramæan and Arabic, and perhaps was the original termination of forms which have אֵ final, (§ 44, Rem. 2;) though certainly not of those which have final אֵ, for this may very readily be derived from הָא, while there is no evidence in favour of an old form הָא for הָא, *thou (fem.)*, which is contrary to analogy. On the signification of the word it has no influence, and in this respect it is to be carefully distinguished from the changes mentioned in the following section. Of the Fut. with אֵ, הָקַטַל, Jer. 10:5, is the only example.

5. In *Pause*, the vowel of the second syllable, if it had fallen away, is restored and takes the tone, as הָקַטַל, הָקַטַל. Comp. § 29, 4.

§ 48.

PECULIAR CHANGES OF THE FUTURE AND IMPERATIVE.

(Lehrgeb. §§ 83—87.)

1. To the few appropriate forms for expressing the relations of *Time* and *Mood* in the Hebrew and its kindred dialects, a small addi-

* Comp. הָקַטַל with the variations of this form הָקַטַל, הָקַטַל (§ 54, 5, 6), the forms of the demonstratives, the verbs אָרַב, אָרַב, *to braid*, אָרַב, *to weave*, אָרַב, *to turn back*, אָרַב, *to dwell*, with many others, and numerous examples in the western languages. At the end of words this interchange is common; e.g. הָקַטַל, הָקַטַל, before Suff. הָקַטַל.

tion is made by changes in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. These changes consist in *lengthening* and *shortening* the common form of the *Future*. Their principal effect (for it is in general the same in both cases) is to give to the *Future* the meaning of the *Subjunctive*. The lengthened *Future*, however, occurs only in the first person, (with some unimportant exceptions,) while its shortened form is confined to the second and third, with which distinction of persons is connected some modification of meaning. These forms, moreover, are found only in certain conjugations and certain classes of verbs. Connected with these are similar changes of the *Imperative* and also a peculiar manner of indicating, by the *Future*, the *tense of narration*.

In Arabic the development is more perfect.

Besides the common *Future yaqtola*, it has—
(a) a *Future Antithetic, yaqtola*, which stands for our *Subjunctive*; (b) a *Future Apocopate, yaqtol*, employed in conditional propositions, and to express prohibition and negation; (c) a *Future Paragogic, yaqtolan*, expressing interrogation, command, or wish.

3. The characteristic of the lengthened *Future* is הִיָּ (He *paragogic*) attached to the first person; e.g. אֶשְׁחַדְהָ for אֶשְׁחַד. It is found in all the conjugations and in all classes of regular and irregular verbs, except in the *Passives*, and has the tone wherever it is taken by the sufformatives י and ו, and hence affects in precisely the same manner the final vowel of the ground-form; e.g. *Fut. Kal*, אֶשְׁחַדְהָ, *Fut. Piel*, אֶשְׁחַדְהָ, Ps. 2:3; but *Fut. Hiphil*, אֶשְׁחַדְהָ.

In a very few instances הִיָּ takes the place of הִיָּ; e.g. 1 Sam. 28:15. Ps. 20:4. As rarely is it attached to the second and third persons. Isa. 5:19. Ezek. 23:20. Ps. 20:4. The second person, however, receives it in the *Imperative*. (See no. 6.)

הִיָּ properly denotes *motion* or *tendency towards a place*, (§ 93, 1,) and hence is expressive of *purpose* or *endeavour*. Accordingly the *Fut. parag.* is used especially to express *excitement of one's self, determination, wish, entreaty, &c.* (§ 126.)

4. The shortened *Future* occurs only in the second and third persons. It has several modi-

fications of form, which will be described in treating of the conjugations in which it is found. In the regular verb it is confined to *Hiphil*, as יִקְחֵל for יִקְחֵל. It is found in *Kal* and *Hiphil* of verbs עָו, as יָחַד and יָחַד for יָחַד and יָחַד; and in all the conjugations of verbs הָ, where it consists in the removal (*apocope*) of final ה; e.g. for יִקְחֵל, יִקְחֵל. The name *Future apocopate*, derived from the mode of forming it in verbs הָ, is applied generally, as in Arabic, to this form of the *Future*.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it has the force of the *Present Subjunctive*, (§ 126.)

5. The Hebrew forms the tense of narration by prefixing to the persons of the *Future* the syllable י followed by Daghesch forte, as יִקְחֵל, *he killed*. Before the first person this syllable of course becomes י, (§ 22, 1,) as יִקְחֵל. The shortened form of the *Future* is preferred, as יִקְחֵל, יִקְחֵל, יִקְחֵל; sometimes also the tone is drawn back upon the penult, as יִקְחֵל, יִקְחֵל. In the first person, however, especially in the later books, the *Future paragogic* (no. 3) is employed; e.g. יִקְחֵל, Ezr. 9:3. This י is called *Vav conversive of the Future* (*Vav conversivum Futuri in Prateritum*), or simply *Vav conversive*.

This *Future*, with *Vav conversive*, or *Futurum conversum*, may be regarded as originally a true compound tense with an auxiliary verb. For the syllable י, according to the most probable etymology, is an abbreviation of הָהָ, *fruit*, which was prefixed to the *Future* in order to form, by periphrasis, the tense of narration. The full phrase was הָהָ הָהָ (connected ἀσυνδέτως, § 139, 3, b), *it happened (that) he killed*. Compare in

Arabic the use of كَان, *fruit*, with the *Future*, as a periphrasis for the same tense, *kan yaqtol*, [*fruit (ut) interficeret.*]

The initial הָ (which in Syriac also is not pronounced when this verb is used as an auxiliary) was first omitted in writing, (hence יִקְחֵל, יִקְחֵל); the remaining syllable was then united by a Daghesch forte *conjective* (§ 20, 2, a) with the following verb, so as to form one word. Comp. מִנָּה for מִנָּה, from מִנָּה, (§ 37, 3, a.) This phrase, in which the verb

has the force of the subjunctive, furnishes an explanation of the preference (no. 5) for the subjunctive forms, the Future *paragogic* and *apococate*.

This Vav almost always includes the conjunction ו, and, (וַיַּקְטֹל וַיַּהַרְגֵם, and he killed;) on which account some assume as its origin the phrase וַיְהִי. But it does not always and necessarily include the conjunction and; for it is used at the beginning of books, not only of such as are connected with a preceding one, as Exodus, 1 Kings, Ezra, but of those also which have no such connexion, as the books of Ruth and Esther.

Others regard the Vav conversive merely as an original *Vav copulative* (like Vav conversive of the Præter § 44, Rem. 3, *b*), but with some intensity of meaning (*and then*), the firmer sound *va* being adopted, together with the sharpening of the syllable; compare the forms בָּצַב, בָּצַב, בָּצַב, for בָּצַב, בָּצַב, בָּצַב.

6. The persons of the Imperative are also lengthened (by וַ) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. The lengthened and shortened forms are seldom found in the same conjugation. In some cases they have wholly supplanted the regular form. The *Imp. parag.* occurs, e.g. in Kal of the regular verb, as וַשְׁמַר, וַשְׁכַּח, וַשְׁכַּח; the shortened *Imp.* in verbs וַל, as וַל for וַל; both together in Hiphil, as וַקְטֹל and וַקְטֹל. The signification of these forms is not always so strongly marked as in the Future. The *Imp. parag.* however is often emphatic, as וַקֵּם, stand up, וַקְטֹל, up! וַתֵּן, give, וַתֵּן, give up.

§ 49.

THE PARTICIPLE.

(Lehrgeb. §§ 82, 91.)

1. Kal alone has two forms of the Participle, viz. a participle *active*, called also *Poël* or *Benoni* (*middle word, participium*), and a participle *passive*, or *Pa-ul*, (פַּעֻל). The latter is probably a remnant of a lost passive form of קָטַל, which is still preserved in the Aramæan, and has the form קָטִיל.

In the Aramæan both participles are found also in the other conjugations.

2. The Participle of Kal is connected, in its formation, with the third person of the Præter,

from which it is distinguished only by the longer vowel of the Nominal-forms; e.g. קָטַל, Part. קָטִיל; קָטַל, sleeping, from קָטַל; קָטַל, fearing, from קָטַל. But the Participle, which most commonly occurs in verbs *middle A*, deviates from this form and takes that of קָטַל. קָטַל is in common use only as a verbal noun. Compare the mode of forming the Participle in Niphal, (§ 50, 1;) that of Piël follows a different analogy.

3. Participles form their feminine and plural like other nouns. §§ 90, 91.

Rem. 1. An unfrequent form is וְקַטַּל, Isa. 29:14. 38:5, and וְקַטַּל, Ps. 16:5, with the *mater lectionis* in the final syllable. The Hholem in וְקַטַּל is *impure*, though it is generally written *defectively*. The form וְקַטַּל, Isa. 41:7, for וְקַטַּל is explained by § 29, 3, *b*.

2. The Participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen, flown*. Thus וְקַטַּל means *holding* (not *held*), Cant. 3:8, וְקַטַּל, *confisus*, for *confidens*, Ps. 112:7. Comp. the *deponent* verbs in Latin.

B. Derived Conjugations.

§ 50.

NIPHAL.

(Lehrgeb. §§ 68, 92.)

1. The full characteristic of this conjugation is the syllable נִ (in the corresponding seventh conjugation in Arabic ن) prefixed to the ground-form. It appears in the *Inf. constr.* הַקָּטִיל, contracted from הַקָּטִיל. With the *Inf.* is connected, in form, the *Imp.* הַקָּטִיל and the *Fut.* הַקָּטִיל, contracted from הַקָּטִיל. In the *Præt.* has the (otherwise less essential) He been suffered to fall away, and only Nun remains as the characteristic, (קָטַל). The same remark applies to the Participle, which is distinguished from the Præter only by the long vowel, (קָטַל, fem. קָטַל or קָטַל, §§ 79, 1, a, *b*.) The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Præt. and Part. by the *Nun* prefixed; in the Imp., Inf., and Fut., by the Daghes in the first stem-letter. The same marks are found in the irregular verbs, except that where the

first stem-letter is a guttural, Daghes forte must be omitted, (§ 57, 4.) To compensate for this omission the preceding vowel is made long, (§ 22, 1.)

2. *Significations of Niphal.* (a) It is most frequently passive of Kal; e. g. בָּרָא, *to bear*, Niph. *to be born*. It is also passive of Piël and Hiphil, when Kal is intransitive or is not in use; e. g. כָּבַד, *to be in honour*, Niph. *to be honoured*; חָפַץ, Piël, *to conceal*, Hiph. *[to put out of sight, ἀφανίζεν]* *to destroy*, Niph. passive of both. In this case its signification may coincide with that of Kal, (חָלָה, Kal and Niph. *to be sick*;) and it may even take an accusative, (§ 135, 2, Rem.) (b) It is reflexive of Kal, like the Greek *Middle Voice*; e. g. נָשָׂא, *to look to one's self*, *to beware*; often in verbs which express passion or feeling, as נָחַם, *to grieve*, נָחַם, *to bewail*; comp. δδύρομαι, *lamentor*, *contristor*. (c) Frequently it expresses reciprocal action, as נִצַּח, *to contend with another at law*; יָצַח, *to counsel*, Niph. *to consult together*; comp. the middle and deponent verbs βουλεύεσθαι, μάχεσθαι, *altercari*, *luctari*, *præliari*. (d) It has also, like Hithpaël (§ 53, 3, d) and the Greek *Middle Voice*, the signification of the Active with the addition of *self*, *for one's self*, (as the remote object, expressed by the dative;) e. g. אָשָׁא, *sibi petiit*, *to ask for one's self*, (1 Sam. 20:6, 28,) precisely like αἰρούμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα, *to put on (one's self) a coat*.

Examples of *denominatives* are, נָחַם, *cordatum fieri*, from נָחַם, *heart*; נָחַם, *to be born a male*, from נָחַם, *a male*.

The older Hebrew grammarians have represented Niphal as the proper *Passive* of Kal. Considered with reference to *etymology* alone, this representation is incorrect; for (1) Niphal has not the characteristics of the other passives; (2) there are still found in Kal traces of an early passive form, (§ 49, 1;) (3) the Arabic has an independent conjugation, corresponding with Niphal, (*enqatal*;) which has its own *Passive*, nay, in Hebrew itself there is probably a trace of the *Passive* of Niphal in the form נָחַם, Isa. 59:3. Lam. 4:14. But according to the *usage* of the language in its present form, the *passive* signification is certainly the predominant one; and the early use of Niphal in this signification was doubtless the cause that the true passive of Kal was not more fully formed.

Rem. 1. The *Inf. absol.* נָחַם connects itself, in form, with the *Præter*, to which it bears the same relation as קָשָׁה to קָשָׁה. It is the only Infinitive of this kind. Examples: of this form, נָחַם, *rogando*, 1 Sam. 20:6; נָחַם, *desiderando*, Gen. 31:30; of the other, נָחַם, Jer. 32:4; once נָחַם, *exaudiendo*, Ezek. 14:3. The י in the final syllable, (which is impure;) this Infinitive form has also in Piël and Pual, and resembles, in this respect, several Arabic Infinitives.

2. In *Pause*, Pattahh often takes the place of Tseri in the final syllable; e. g. נָחַם, Gen. 21:8, as also in other cases, (Isa. 42:22.) In the second and third persons plural, the form with Pattahh is more common than that given in the paradigm; e. g. נָחַם, Zech. 14:2.

3. When the Fut., or the Inf., or the Imp., is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penult, (§ 29, 3, b,) and consequently the final syllable, losing the tone, takes Seghol instead of Tseri; e. g. נָחַם, Ezek. 33:12; נָחַם, Gen. 25:21; comp. נָחַם, 2 Sam. 21:14. 24:25. In a few words, this form with the retracted tone has become the usual one, as נָחַם, Ex. 23:21; נָחַם, Numb. 21:1, 23. On the contrary, Maqqeph is seldom employed here.

4. A frequent form of the 1 pers. is אָשָׁא; נָחַם, Ezek. 14:3; אָשָׁא, Gen. 21:24. Comp. § 68, 3.

§ 51.

PIEL AND PUAL.

(Lehrgeb. §§ 69, 93.)

1. The characteristic of this conjugation (Arab. *Conj. II. qatal*, Aram. קָטַל) is the *doubling of the middle stem-letter*. In the Active, the Fut. יָקַטַל and the Part. מְקַטֵּל (whose præformatives retain their original Sheva) are formed, according to the general analogy, from the Inf. and Imp. קָטַל. The Passive has more obscure vowels, and its Infinitive is of the same form with the *Præter*. In other respects the Active and Passive follow the same analogy. In the inflexion of the *Præter* of Piël, Pattahh takes the place of Tseri in the first and second persons (קָטַל, קָטַל, קָטַל), which, properly, have for their basis the form קָטַל. See Rem. 1.

The *ḥ*, which occurs also in the succeeding conjugations as the characteristic of the Part. may be derived from *ḥ*, *who* (interrogative) in the sense of *one, quidam*.

Piël and Pual are throughout distinguished by the Dagghesh in the middle stem-letter. It is omitted only in the following cases:—
(a) Always when this letter is a guttural, (§ 58, 3.) (b) Sometimes, though rarely, when this letter has Sheva, (§ 20, 3, b,) as *יְשַׁרְהוּ*, Job 37 : 3, for *יְשַׁרְהוּ*, *he directs it*; *שָׁחַדְהוּ* for *שָׁחַדְהוּ*, Ezek. 17 : 7. 31 : 4. Compensation is sometimes made by the lengthening of the previous vowel, as *הִתְאַחֲזָהוּ*, Job 20 : 26. comp. Ps. 62 : 4. Isa. 44 : 13, for *הִתְאַחֲזָהוּ*; or the omission is indicated (§ 10, 3, Rem.) by a Hhateph under the *littera dagessanda*; e. g. *לְהִתְחַדְהוּ* for *לְהִתְחַדְהוּ*, Gen. 2 : 23. comp. 9 : 2. Judg. 16 : 16. In the Fut. and Part. the Sheva under the praformative is always an infallible mark of the conjugation.

2. *Significations of Piël.* (a) It denotes *intensity and repetition*, (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter. § 83, 6—9;)* e. g. *לָחַץ*, to laugh, Piël, to sport, to joke, [*identidem ridere*;] *שָׁאַל*, to ask, Piël, to beg; hence it denotes that the action is *performed upon many*, as *קָבַר*, to bury (one), Gen. 23 : 4, Piël, to bury (many), 1 Kgs. 11 : 15. So in Syriac frequently. This signification of Piël is found with various shades of difference, as *פָּתַח*, to open, Piël, to loose; *כָּסַר*, to number (count), Piël, to recount. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence (b) it has a *causative* signification, (like Hiphil;) e. g. *לָמַד*, to learn, Piël, to teach. It often takes the modifications expressed by *to permit, to declare, or to regard, to help*; e. g. *הֵזִיחַ*, to permit to live; *דָּבַר*, to declare

innocent; *עָזַר*, to assist in child-bearing. (c) *Denominatives* are frequently found in this conjugation, which in general mean to *make a thing* (sc. that which the noun expresses), or to *be in any way occupied with it*, as, from *כֵּן*, a nest, *כָּנַן*, to make a nest; from *עָפָר*, dust, *עָפַר*, to throw dust, to dust. It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name, (as in English *to head* [old Eng. for *behead*], *to skin, to graze, from grass*;) e. g. *שָׁרַשׁ* (from *שָׁרֵץ*, a root), to root out, eradicate; *זָנַב* (from *זָנַב*, tail), properly to *injure the tail*, hence to *route the rearguard* of an army; *דָּשַׁן* (from *דָּשָׁן*, ashes, viz. of victims burnt), to *remove the ashes*. So also in verbs whose origin cannot be traced to a noun; e. g. *סָקַל*, to stone, and also to *remove the stones*, sc. from a field.*

The significations of the Passive will present themselves spontaneously; e. g. *אָדַם*, to be red, Pual, to be dyed red.

In Piël the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea; e. g. *רָפָא*, Piël, to mend, to repair, in Kal, to heal; *רָצָא*, Piël, to cut, to cut away, Kal, to form, to make; *פָּלַח*, Piël, to uncover, Kal, to reveal.

In intransitive verbs, also, Piël occurs as an intensive form, but only in poetry, as *חָתַח*, *frangi*, Jer. 51 : 56, *פָּתַח*, to be open, Cant. 7 : 13.

Rem. 1. The Præt. Piël has frequently (.) in the final syllable instead of (.) ; e. g. *אָבַד*, *שָׁבַר*. This occurs especially before Maqqeph (Eccles. 9 : 15. 12 : 9) and in the middle of a period when other words immediately follow; but at the end of a period Tseri is the more common vowel. Compare *בָּרַל*, Isa. 49 : 21, with *בָּרַל*, Jos. 4 : 14. Esth. 3 : 1. Some verbs have Seghol, as *דָּבַר*, *בָּקַר*, *נָכַם*. A single instance of (.) in the *first* syllable (after the manner of the Chaldee) is found in Gen. 41 : 51, *נָשָׂה*, *caused to forget*, occasioned by the play upon the name *נִשְׁכַּח*. Compare the quadriliteral *פָּחַשׁ*, which is analogous, in form, with Piël, (§ 55.)

2. The Fut., Inf., and Imp., when followed by Maqqeph, generally take Seghol in the final syllable; e. g. *יִבְקֶשׁוּ*, Isa. 40 : 20 ;

* Examples perfectly analogous, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen, recken; streichen (stringo, Anglo-Saxon strecan), strecken*; comp. *Strich, Strecke; Wacker*, from *wachen*: others in which it has the *causative* signification are, *stechen, stecken; wachen, wecken*; in Greek, *τέλλω*, to bring to an end, from the stem *τέλλω*, to end, *γεννάω*, to beget, and to bear, from *γενάω*, to come into being. The above examples from the German shew also that *ch* when doubled takes the form of *kk, ck*, in accordance with the laws relating to the Dagghesh in Hebrew, (§ 13, 3.) Analogous to the conjugation Poël (§ 54, 1) is *cædo*, to fell, from *cado*, to fall.

* In Arabic *Denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing.

לִי-אֶפֶד, Ex. 13:2. So in Hithpaël. Instead of לִי-אֶפֶד are found such forms as אֶפֶדְלִי; e.g. Isa. 13:18. Ezek. 34:14.

3. The Inf. absol. has the designated form קָפַל, as קָפַל, *castigando*, Ps. 118:18, and in Pual, קָפַל, Gen. 40:15. But more frequently the form קָפַל is retained; e.g. Jer. 12:17. 32:33.

4. In Pual, instead of Qibbuts is found less frequently Qamets-Hhatuph; e.g. קָדַם, *dyled red*, Nah. 2:4. comp. 3:7. Ps. 94:20. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as קָדַם, Judg. 18:29.

5. The Part. Pual sometimes occurs without the prefix פ; it is then distinguished, like the Part. Niph., only by the Qamets in the final syllable; e.g. קָחַץ, *taken*, 2 Kgs. 2:10. comp. Eccles. 9:12. Hos. 1:6, 8.

§ 52.

HIPHIL AND HOPHAL.

(Lehrgeb. §§ 70, 94.)

1. The characteristic of the Active is ה inserted to the ground-form, and ו inserted in the final syllable. From the Inf. הִקְשִׁיל are formed the Fut. and the Part. הִקְשִׁיל, הִקְשִׁיל, for הִקְשִׁיל, הִקְשִׁיל. In the Passive (as in Pual) the Inf. is of the same form with the Præter; in its other forms it follows the general analogy. The inflexion has nothing peculiar, except that in the 1 and 2 pers. Præt., the ו falls away and Pattahh takes its place, as הִקְשִׁיל, הִקְשִׁיל; which is explained by the analogy of the Aramæan (הִקְשִׁיל), and of the Arabic (هكشيل), where the ו is not found. It does not appear to be an essential characteristic of the form. See Rem. 1.

The infallible marks of this conjugation are therefore in the Præt., Imp., and Inf., the prefix ה; in the Fut. and Part., the vowel under the præformatives, which in Hiphil is Pattahh, in Hophal, Qibbuts or Qamets-Hhatuph.

2. *Significations of Hiphil.* (a) It is properly *causative of Kal*, and in this sense is more frequently employed than Piël, (§ 51, 2, b;) e.g. הִקְשִׁיל, *to go forth*, Hiph. *to bring out of, to lead forth*; קָדַשׁ, *to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives, (§ 136, 1.) Sometimes Piël and Hiphil are both in use in the same signification, as הִקְשִׁיל, *to*

perish, Piël and Hiph. *to destroy*; but generally only one of them is found, unless they have some difference of signification, as in הִקְשִׁיל, *to be heavy*, Piël, *to honour*, Hiph. *to burden*. Intransitive verbs merely become transitive; e.g. הִקְשִׁיל, *to bend, to bow*, (intrans.) Hiph. *to bow*, (trans.)

The causative and transitive significations of Hiphil are employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take, in other languages, an intransitive form. Especially was any change in one's *habit of body* conceived by the Hebrew as the result of personal agency, and was represented, in the form of expression, as produced by the individual himself; * e.g. הִקְשִׁיל, Hiph. *to become fat*, (properly *to produce fat*;) הִקְשִׁיל and הִקְשִׁיל, Hiph. *to become strong*, (properly *to develop strength*;) הִקְשִׁיל, Hiph. *to become feeble*; הִקְשִׁיל, *to become pregnant*, (properly *to conceive seed*;) Lev. 12:2. The same principle is illustrated by הִקְשִׁיל, *to become rich*, (properly *to make, to acquire, riches*.) It also applies especially to words which express the *taking of a new colour*, as הִקְשִׁיל, *to become red*, הִקְשִׁיל, *to become white*, &c. Moreover, what is merely *state or condition*, becomes in his mode of conception, an *act*; e.g. הִקְשִׁיל, not *to be silent*, but properly *to keep silence*, (*silentium facere*, Plin.); הִקְשִׁיל, *quietem agere*; הִקְשִׁיל, *to prolong* (one's stay), *to tarry*. In such cases there is often an ellipsis, as הִקְשִׁיל, *to deal well*, הִקְשִׁיל, *to do wickedly*, (sc. הִקְשִׁיל, properly *to make his conduct good, or bad*).

These remarks apply also to *Denominatives*, i.e. the verb often expresses the idea of *producing or putting forth*, that of which the original noun is the name; e.g. הִקְשִׁיל, *to put forth roots*, הִקְשִׁיל, *to put forth horns*. It also expresses the actual use of a member, as הִקְשִׁיל, *to listen*, (properly *to make ears*;) הִקְשִׁיל, (after the same analogy, properly *to make tongue, to use the tongue freely*;) *to chatter, to calumniate*.

* The verb הִקְשִׁיל, *to make*, is employed in the expression of the same ideas; e.g. *to make fat* (*fatness*), *for, to produce fat upon his body*, Job 15:27; *to make fruits, to make branches, for, to produce, to put forth*, Hos. 8:7. Job 14:9. Compare in Latin *corpus facere*, Justin. 11, 8; *robore facere*, Hirtius, Bell. Afr. 85; *subolem, divitias, facere*, Plin., and in Italian *far corpo, far forze*.

The signification of Hoph. (as of Niph. § 50, 2, *a*) may sometimes coincide with that of Kal; e. g. *יָלַל*, *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Præter of Hiphil retains always the ה־ impure of the final syllable; on the contrary, the Inf., Imp., and Fut., frequently take Tseri instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *i* and *e*. Tseri is in this case commonly *pure*, and hence in the Fut. and Part. falls away, or, with gutturals, is changed into Pattahh.

2. The Inf. absol. has generally Tseri, with or without Yodh, as *הָשַׁבַּח*, Judg. 17:3; *הָקִיבִי*, Ex. 8:11; *הָשְׁמִיד*, Amos 9:8. Strictly Chaldee is *הָשְׁמִיד*, *mane surgendo*, Jer. 25:3. Unfrequent exceptions, in which the form with Tseri stands for the Inf. constr. are found in Deut. 26:12. 32:8.

3. The leading form of the Imp. occurs but seldom, and in the irregular verb takes the normal form *הָקִיבִי*, (Ps. 94:1. Isa. 43:8;) instead of it are employed the shortened and the lengthened forms *הָקִיבִי* and *הָקִיבִי*; as *הָקִיבִי*, *הָקִיבִי*. The first takes Seghol before Maqqeph, as *הָקִיבִי*, Job 22:21.

4. In the Fut. of Hiph. the form with Tseri, for the shortened Fut., is the usual one, as *הָקִיבִי*, Obad. 12, *יָקִיבִי*, Ps. 12:4, especially with *ו* *convers.*, as *יָקִיבִי*, Gen. 1:4. Before Maqqeph this Tseri becomes Seghol, as *יָקִיבִי*, Judg. 19:4. In the plural, after the manner of the Aramæan, it sometimes wholly falls away, as *יָקִיבִי*, Jer. 9:2, *יָקִיבִי*, 1 Sam. 14:22. 31:2. The defective mode of writing Hhireq (יָקִיבִי) is not an essential variation.

5. The form of the Part. with (..) in the *sing.* is doubtful, (Isa. 53:3;) but perhaps the plurals *מְקַטְלִים*, Jer. 29:8, *מְקַטְלִים*, 2 Chron. 28:23, are derived from this form. The *fem.* is *מְקַטְלָה*; e. g. *מְקַטְלָה*, Levit. 14:21. Comp. Gen. 35:8.

6. In the Præt. are sometimes found the forms *הָקִיבִי*, 1 Sam. 25:7, and *הָקִיבִי* (with *א* as in Aramæan), Isa. 63:3.

7. In the Fut. and Part. the characteristic ה regularly gives place to the præformatives, as *יָקִיבִי*, *יָקִיבִי*; but not to prepositions in the Inf. because their connexion with the ground-

form is less intimate than that of the præformatives. To both rules there are some few exceptions, as *הָקִיבִי*, Ps. 116:6, for *יָקִיבִי*; *הָקִיבִי* for *יָקִיבִי* (in verbs סו only); on the contrary *הָקִיבִי* for *יָקִיבִי*, 1 Sam. 2:33. Isa. 23:11. Ps. 78:17.

8. The *tone*, in Hiphil, does not fall on the sufformatives ו, ה, and י. They take it, however, in the Præt. when *Vav conversive* is prefixed, as *הָקִיבִי*, Ex. 26:33.

9. In the Passive (*Hophal*) Præt., Fut., and Part., (..) is found in the first syllable as frequently as (..). Some verbs have both forms; e. g. *הָקִיבִי*, Ezek. 32:32, and *הָקִיבִי*, 32:19; *הָקִיבִי*, Part. *הָקִיבִי*, 2 Sam. 20:21, and *הָקִיבִי*, Isa. 14:19.

10. The Inf. absol. is distinguished by (..) in the final syllable; e. g. *הָקִיבִי*, *fasciando*, Ezek. 16:4; *הָקִיבִי*, *nuntiando*, Jos. 9:24. Of the Inf. constr. as given in the paradigm, there happens to be no example in the regular verb.

§ 53.

HITHPAEL.

(Lehrgeb. §§ 71, 95.)

1. This conjugation connects itself, in form, with Piël, to the Inf. constr. of which it prefixes the syllable *הָקִיבִי* (*הָקִיבִי*). This syllable (or rather the corresponding *הָקִיבִי*, *הָקִיבִי*) is, in the Aramæan, the characteristic of all the passive conjugations. In Hebrew, however, where the Passives are characterized, as in Arabic, by the more obscure vowels, Hithpaël takes the reflexive signification as its most common one, and constitutes an independent conjugation, having its own passive. So in Arabic, where this conjugation is the *fifth*, having for its characteristic ה alone. Its inflexion is analogous to that of Piël.

It is probable that the prefix syllable *הָקִיבִי*, Chald. *הָקִיבִי*, Syr. *הָקִיבִי*, was originally the same with the pronoun *הָקִיבִי*, *self*, (§ 37, 3;) hence *הָקִיבִי*, *he has killed himself*.

2. The ה of the syllable *הָקִיבִי* suffers the following changes:—

a) When the first radical of the verb is a sibilant (ס, צ, ש), it changes places with ה, § 19, 5, as *הָקִיבִי* for *הָקִיבִי*, *הָקִיבִי* for *הָקִיבִי*; *הָקִיבִי* causes, moreover, a change of ה into the more nearly related ו, as *הָקִיבִי* for *הָקִיבִי*.

b) Before γ , ψ , and τ , it is assimilated, (§ 19, 2;) e.g. הַיְהוּדִים from יְהוּדִי , הַיְהוּדִי ; sometimes also before η and χ , as הַיְהוּדִי , elsewhere הַיְהוּדִי .

3. The significations of *Hithpaël* are founded on the relation exhibited above, viz. — (a) It is originally *passive of Piël*, though this use of it is unfrequent; e.g. הִתְּפַקֵּר , *to be numbered, mustered*, Judg. 20:15, 17. 21:9. (b) Most frequently it is *reflexive of Piël*, as הִתְּקַדֵּשׁ , *to sanctify one's self*; הִתְּעַשֵּׂה , *to enrich one's self*; i.e. *to make one's self that which is expressed by the first conjugation*. Hence, *to conduct one's self as such, to shew one's self, to imagine one's self, to affect, to be such*; properly *to make one's self so and so, to act so and so*; e.g. הִתְּגַדֵּל , *to make one's self great, to act proudly*; הִתְּחַכֵּם , *to shew one's self cunning, crafty*, also Eccles. 7:16, *to think one's self wise*; הִתְּעַשֵּׂה , *to make, i.e. to feign one's self rich*. Its signification sometimes coincides with that of *Kal*, and both forms are in use with the same meaning; e.g. אָבַל , *Kal, to mourn*, is found only in poetry; *Hithp.* in the same sense is more common in prose, and even takes an accusative. (§ 135, 2, Rem. 1.) But seldom (c) *It expresses reciprocal action* (like *Niph.* § 50, 2, c), as הִתְּרַחֵץ , *to look upon one another*, Gen. 42:1. More frequently (d) *It expresses what one does to or for himself*. It has then an active signification, and governs an accusative, but with the accessory idea that the action is performed *upon* the agent or for him, (comp. *Niph.* § 50, 2, d;) e.g. הִתְּוֹשֵׁם , *exuit sibi (vestem)*, הִתְּפַחַח , *solvit sibi, (zonam.)* So without the implied accusative, הִתְּהַנֵּחַ , *to walk about for one's self, (ambulare.)*

Others regard the reflexive sense of *Hithpaël* as its proper and leading signification; in its use as a *Passive* it might then be compared with the French *il se dit, il se vend*, and the German *es spricht sich*.

The passive *Hothpaal* is found only in the few following examples: הִתְּפַקֵּר , *they were mustered*, Numb. 1:47. 2:33; הִתְּשַׁח , *to render one's self unclean*; הִתְּבַשֵּׁם , *to be washed*. In signification it does not differ from *Hithpaël*.

Denominatives with the reflexive signification are, הִתְּיָדַע , *to embrace Judaism (make one's self a Jew)*, from יָדַע , *Jews*; הִתְּסַבֵּר , *to supply one's self with food for a journey*, from סָבַר .

Rem. 1. The *Præter*, as in *Piël*, has frequently *Pattahh* in the final syllable, as הִתְּחַנֵּחַ , 2 Chron. 13:7. 21:4. Final *Pattahh* occurs also in the *Inf.*, *Fut.*, and *Imp.*, as הִתְּחַנֵּחַ , Eccles. 7:16; הִתְּקַדֵּשׁ , Jos. 3:5. In *Pause* these forms take *Qamets*, as הִתְּחַנֵּחַ , Ezek. 7:27. With the form in *Piël* הִתְּקַדֵּשׁ (§ 51, Rem. 2) comp. *Hithp.* הִתְּקַדֵּשׁ , Zech. 6:7.

2. The Syriac form of the *Præt.* with אָ is found 2 Chron. 20:35; הִתְּחַנֵּחַ .

§ 54.

UNUSUAL CONJUGATIONS.

(Lehrgeb. §§ 72, 73.)

Of the unusual conjugations some are connected, in form, with *Piël*, and are made by the doubling or the repetition of one or more stem-letters, or by the insertion of a long vowel, i.e. by changes *within* the stem itself; others are analogous to *Hiphil*, and are formed by the addition of prefix letters or syllables. To the former class, besides a *Passive* distinguished by the more obscure vowels in the final syllable, belongs also a reflexive form with the prefix הִתְ , after the analogy of *Hithpaël*.

Those which are analogous to *Piël*, and which follow it in their inflexion, are:—

1. *Poël*; as קָוַל , *pass.* קִוַּל , *reflex.* הִתְּקִוַּל (corresponding to *Conj.* III. and VI. in the Arabic قَاتَلَ *qātala*, قَاتَلَ *qutila*, تَقَاتَلَ *taqātala*), *Fut.* קִוַּל , *Part.* קִוֵּל , *Fut. pass.* קִוֵּל , &c. In the regular verb it very seldom occurs. Unquestionable examples are, *Part.* בִּשְׁפָטִי , *my judge*, Job 9:15; יִתְּשֹׁרֵי , 1 Sam. 21:3; שָׁרַשׁ , *to take root*, *Denom.* from שָׁרַשׁ , *root*. In verbs עָלָ (§ 66) it is far more frequent; e.g. הִתְּעָלָ , *to rise*.

Its signification, like that of *Piël*, is often causative of *Kal*. Sometimes both are in use in the same signification, as רָצַץ and רָצַץ , *to oppress*; sometimes each has its peculiar modification of meaning, as סָבַב , *to turn about, to change*, סָבַב , *to go about, to surround*; הִזְלִיל , *to exult*, הִזְלִיל , *to make foolish*, (from הִזְלִיל , *to be brilliant*, but also *to be vain-glorious, foolish*), הִנָּחֵם , *to make pleasant, agreeable*, הִנָּחֵם , *to commiserate*; שָׁרַשׁ , *to root out*, שָׁרַשׁ , *to take root*.

A variation of this form is קָשַׁל , which

occurs, however, only in the noun *הַבַּיִת*, a *palace*. With both is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as *קָרַשׁ* (§ 55.)

2. *Pilel*, *Pulal*, *Hithpalel*; as *הָקַלְל* and *הִקְלִיל*, *pass.* *הִקְלִיל*, *reflex.* *הִתְקַלֵּל*, like the Arabic Conj. IX. *اَقْتَلَّ* *iqṭalla*, and XI. *اَقْتَلَّ* *iqṭalla*, used especially of permanent states or conditions, e.g. of colours, as *שָׁנָן*, to be at rest, *רָגַן*, to be green, *Pass.* *אֶקַל*, to be withered; of these verbs there is no example in Kal. It is more frequent in verbs *ע* where it takes the place of *Piël* and *Hithpael*, (§ 71, 7.)

3. *Pealal*; as *הִשְׁמִיל*, (the last two stem-letters being repeated,) used especially of slight motions repeated in quick succession; e.g. *סָרַר*, to go about with quick motion, hence (of the heart), to beat quick, to palpitate, Ps. 38:11, from *סָרַר*, to go about; *Pass.* *הִסְמִיר*, to ferment with violence, to make a rumbling sound, Lam. 1:20. Nouns of this form are *diminutives*, (§ 83, 23.) Nearly related to this is—

4. *Pilpel*, formed from a *biliteral root* by doubling both stem-letters, as *כָּבַב*, to beat, *כָּבַב*, to beat. This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound; e.g. *צִצַּץ*, to chirp, *צִצַּץ*, to tinkle, *צָרַר*, to gargle, *צָרַר*, to flutter, (from *צָרַר*, to fly.)

With *Hipihil* are connected—

5. *Tipheh*; as *הִתְקַלֵּל*, with *ת* prefixed; e.g. *הִתְקַלֵּל*, to teach one to walk, to lead, (sc. a child,) *denom.* from *הָקַל*, a foot; *הִתְקַלֵּל*, *Fut.* *הִתְקַלֵּל*, to emulate, Jer. 12:5. 22:15, (from *הָקַל*, to be ardent, eager.) The Aramæan has a similar form, *הִתְקַלֵּל*, to interpret.

* Compare *tinnio*, *tintinnus*, and in German *Ticktack*, *Wirrwarr*, *Klingklang*. The repetition of the same letter in verbs *ע* produces also the same effect, as in *לָקַק*, to lap (as dogs in drinking), *לָקַק*, to beat, *לָקַק*, to trip along, (as children in walking.) Other languages express the same thing by *diminutive* forms; comp. in Latin the termination *-illo*, as in *cantillo*, in Germ. *-eln*, *ern*, in *flimmern*, *trillern*, *tröpfeln*. Hence we may explain the relation, mentioned under no. 3, between these forms and the *diminutives*. See also Hupfeld Exercitt. Æthiop p. 28.

6. *Shaphel*; as *שָׁפַל*, frequent in Syriac; e.g. *שָׁפַל*, to burn, from *לָבַד*. In Heb. it is found only in the noun *שָׁפַל*, flame.

* * * * *

Forms of which single examples occur:—

7. *הִקְלַשׁ*, *pass.* *הִקְלַשׁ*; as *הִקְלַשׁ*, *scaled off*, having the forms of scales, Ex. 16:14, *הִקְלַשׁ*, to peel, to scale. 8. *הִקְלַשׁ*, as *הִקְלַשׁ*, a violent rain, from *הִקְלַשׁ*. 9. *קַשְׁטַל* (the first two stem-letters repeated), in *יִפְיִיפִיתָ* (pronounce *yaphyaphitha*, not *yophyaphitha*), thou art fair, Ps. 45:3. 10. *הִתְקַלַּל* (frequent in the Rabbinic), a form compounded of *Niphal* and *Hithpael*, found in the example *הִתְקַלַּל* for *הִתְקַלַּל*, they permit themselves to be admonished, Ezek. 23:48. We may mention also, 11. The form *הִתְקַלַּל*, to sound the trumpet, commonly derived from the stem *הִתְקַלַּל*. But it is probably a *denom.* from *הִתְקַלַּל*, a trumpet, an *onomatopoetic* form like the old Latin *tarrantara* = tuba. Ennius apud Servium ad Æn. 9, 526.

§ 55.

QUADRILITERALS.

(Lehrgeb. § 74, und Beylage 1, S. 861.)

Of the formation of quadrilaterals we have already spoken § 30, 3. The few verbs of this kind (of nouns there are more) are formed after the analogy of *Piël*. The following are all the examples that occur:—

Prat. *פָּשַׁט*, he spread out, Job 26:9, (with *Pattahh* in the first syllable, as in Chaldee.) *Fut.* *יִפְרֹסֶנָּה*, he will devour it, Ps. 80:14. *Pass.* *יִפְרֹסֶנָּה*, to become green again, Job 33:25. *Part.* *מִפְרֹסֶנָּה*, girded, 1 Chr. 15:27.

§ 56.

VERBS WITH GUTTURALS.

(Lehrgeb. § 96.)

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations, from the regular verb, by the general principles laid down in § 22. Of course *א* and *ח* come under consideration here, only when they retain their power as consonants; *א* also partakes only in part of these anomalies, (§ 22, 4.) For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. See paradigms, B, C, and D, in which those conjugations, which are wholly regular, are omitted.

§ 57.

VERBS PE GUTTURAL.

E. g. עָמַד, to stand. Paradigm B.

(Lehrgeb. § 97.)

The deviations from the regular verb are as follows:—

1. When the first stem-letter, at the beginning of the word, requires a Sheva (קָמַץ, קֶמֶץ), in these verbs it takes one of the composite Shevas, (§§ 10, 3. 22, 3;) e. g. *Inf.* עָמַד, אָמַד, *Præt.* קָמַץ.

2. When a letter is prefixed to such forms, (a) it takes a vowel corresponding to the *Hhateph*, (§ 28, 2,) as יָעֲמֹד, יֵעֲמֹד; or (b) the composite Sheva conforms to the vowel of the præformative, when the latter is an essential characteristic of the form; e. g. *Præt. Niph.* נִעְמַד (for נָעֲמַד), *Hiph.* הִעְמַד (for הָעֲמַד), *Inf.* and *Fut.* הִעְמִיד, הִעְמִיד, *Hoph. Præt.* הִעְמַד, *Fut.* יִעְמִיד. (c) In many verbs, however, the guttural, especially ה, when it stands after a præformative at the end of a syllable, retains the simple Sheva; but in this case the præformative always has the vowel corresponding to the composite Sheva, which the guttural would take according to the above rule; e. g. *Fut. Kal* יִחְבֹּשׁ, *Niph.* יִחְבֹּשׁ, *Hiph.* יִחְבֹּשׁ.

The grammarians call the latter (c) the *hard*, the former (a & b) the *soft* combination.

3. When in forms like נָעֲמַד, נִעְמַד, the vowel of the final syllable falls away, on the addition of a sufformative (ו, י, ה), the composite Sheva of the guttural is exchanged for its short vowel, and forms a new syllable, as יִעְמַד, *plur.* יִעְמְדוּ; נִעְמְדוּ, (§ 28, 3.)

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled, the vowel of the præformative is lengthened into Tseri, as יִעְמַד for יִעְמַד. (§ 22, 1.)

REMARKS.

I. On Kal.

1. In verbs פָּ the *Inf. constr.* and *Imp.* take (־) under the first letter, (according to § 22, 3, Rem. 2,) as יָמַד, Job 38:3, יָמַד, Hos. 3:1, יָמַד; with a præform. יָמַד, יָמַד. Pattahh is found here only when the tone is forcibly thrown forward; e. g. בָּאֵל הָאֵשׁ, Num. 26:10. For the same reason they wrote יָמַד not יָמַד.

In the other forms also of the *Imp.* the gut-

tural often exerts its influence upon the vowel, which it changes to Seghol; e. g. יָמַד, Isa. 47:2, יָמַד, Job 33:5, (with *He parag.*); especially when the second radical is also a guttural, as יָמַד, Ps. 31:24.

2. The *Fut. A.* as the paradigm shews, has regularly under the first two letters אָ; with the hard combination אָ, אָ, אָ. This is also true of those verbs which are at the same time ה, (and likewise have properly *Fut. A.*) as יָמַד, יָמַד. Less frequently the pointing אָ is found also in verbs *Fut. O.* as יָמַד, יָמַד. Quite unique is the form יָמַד, Ezek. 23:5. In these forms the pointing אָ is frequently shortened to אָ (according to § 27, Rem. 4), as יָמַד, *plur.* יָמַד, יָמַד, יָמַד.

3. The soft combination in the leading form (no. 2) usually gives place to the hard, whenever the middle radical takes Sheva, as יָמַד, *plur.* יָמַד, Job 24:3; יָמַד, Jos. 14:5.

II. On Hiphil and Hophal.

4. The rule given in Rem. 2 respecting אָ and אָ applies again here after *Vav conversive*, i. e. the throwing forward of the tone occasions a change of ê into ā; e. g. יָמַד, יָמַד, Numb. 3:6. 8:13. 27:19; יָמַד, יָמַד.

5. In the *Præt.* of *Hiph.* אָ is sometimes changed into אָ, and אָ into אָ in *Hoph. Præt.* by prolonging the short vowel, which was sustained by Metheg; e. g. יָמַד, Jos. 7:7, יָמַד, Hab. 1:15, יָמַד, Nah. 2:8.

III. In General.

6. In the verbs יָמַד, to live, and יָמַד, to be, the guttural is treated as such in very few forms; *Fut.* יָמַד, יָמַד, *Gerund.* יָמַד, יָמַד. The rule given under no. 1 is indeed true of these verbs (hence יָמַד); but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as יָמַד, Ezek. 37:5, 6.

§ 58.

VERBS AYIN GUTTURAL.

E. g. יָמַד, to cry. Paradigm C.

(Lehrgeb. § 98.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:—*

* Hophal, which is not exhibited in the paradigm, is varied like Kal. Hiphil is regular.

1. Where a Sheva, vocal or quiescent, is required (קָטָן, קָטָן), the guttural takes without exception the composite Sheva (·); e.g. קָטָן, קָטָן, *Imp. Niph.* קָטָן. In the *Imp.* the helping vowel, supplied under the first radical, conforms to the Hhateph of the second, as קָטָן, קָטָן.

So in the *Inf. Kal fem.*, as קָטָן, קָטָן.

2. The preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel, (§ 22, 2, *a*, and Rem. 1); accordingly, not only is the Hholem in *Inf. Kal* (קָטָן, קָטָן) retained, but also, for the most part, the Tseri in *Fut. Niph.* and *Piël* (קָטָן, קָטָן), and even the more feeble Seghol, (קָטָן with *Vav conversive*.) But in the *Fut.* and *Imp.* of *Kal*, the last syllable generally takes (·) through the influence of the guttural, even in *transitive verbs*; e.g. קָטָן, קָטָן, קָטָן (seldom as קָטָן); and in the *Prat. Piël* also, Pattahh occurs still more frequently than in the regular verb, as קָטָן.

3. In *Piël*, *Pual*, and *Hithp.*, the Daghesth forte of the middle stem-letter falls away, but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, and the guttural has *Daghesth forte implicitum*, (§ 22, 1); e.g. *Piël* קָטָן, *Inf.* קָטָן; *Pual* קָטָן; *Hithp.* קָטָן. Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* קָטָן; *Pual* קָטָן (seldom as קָטָן).

Rem. 1. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penult, and the Tseri of the final syllable shortened to Seghol, viz.—(a) Before a word of one syllable (according to § 29, 3, *b*), as קָטָן, in order to serve there; comp. Gen. 39:14. Job 8:18. (b) After *Vav conversive*, as קָטָן, Gen. 1:22, וַיִּבְרָא, Exodus 10:11. comp. Gen. 39:4.

2. The following are unfrequent anomalies in the *Prat. Piël*: קָטָן, Judg. 5:28, for קָטָן; and the similar form, קָטָן, Ps. 51:7, for קָטָן or קָטָן.

§ 59.

VERBS LAMEDH GUTTURAL.

E.g. קָטָן, to hear. Parad. D.

(Lehrgeb. § 99.)

1. According to § 22, 2, *a* and *b*, we here distinguish two cases, viz. either the regular

vowel of the final syllable remains, and the guttural takes Pattahh *furtive*, or the proper vowel Pattahh takes the place of the regular vowel. The more particular statement is as follows:—

a) The strong unchangeable vowels קָטָן, קָטָן, קָטָן (§ 25, 1), are always retained; hence *Inf. absol.* קָטָן, *Part. pass.* קָטָן, *Hiph.* קָטָן, *Fut.* קָטָן, *Part.* קָטָן. *O pure* is also retained in the *Inf. constr.* קָטָן, in order to distinguish it from the *Imp.*, (as in verbs ע guttural.)

b) *O pure* in the *Fut.* and *Imp.* of *Kal* becomes Pattahh, as קָטָן, קָטָן.

c) Where Tseri is the regular vowel of the last syllable, the forms with final Tseri and final Pattahh are both employed. Usage, however, makes a distinction in these forms. Thus:—

In the *Part. Kal*, and *Piël*, קָטָן, קָטָן is the exclusive form, and Pattahh first appears in the *constr. state*, קָטָן, קָטָן.

In the *Fut.* and *Inf. Niph.*, and in the *Prat. Inf.* and *Fut. Piël*, the form with (·) is employed at the beginning and in the middle of a period, the one with (·) at the end, and in *Pause*. Comp. קָטָן, Num. 27:4, and קָטָן, 36:3; קָטָן, Hab. 3:9, and קָטָן, Ezek. 13:11; קָטָן, Hab. 1:13, Numb. 4:20. It may further be observed that the *Inf. absol.* retains Tseri, which is lost in the *Inf. constr.*; e.g. קָטָן, Deut. 22:7. 1 Kgs. 11:22; קָטָן, Gen. 8:10. Ex. 8:25. 5:2.

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (·); e.g. קָטָן, קָטָן; but the *Inf. absol.* takes (·) as קָטָן.

2. The guttural here has *simple Sheva*, whenever the third radical regularly takes it, (because it is *Sheva quiescent*, which is generally retained even under gutturals, § 22, 3,) as קָטָן, קָטָן. But in the 2 *fem. Prat.* a helping-Pattahh takes its place, as קָטָן (§ 28, 4.)

The softer combination occurs only—(a) In some examples of the 1 *plur. Prat.* when the tone is thrown forward, as קָטָן, we know thee, Hos. 8:2. comp. Gen. 26:29. (b) Before the suffixes קָטָן, קָטָן, קָטָן; as קָטָן, 1 Sam. 16:1, קָטָן, Genesis 31:27, קָטָן, Jer. 18:2.

§ 60.

CHANGES OF THE VERBAL-FORMS EFFECTED BY THE SUFFIXES.

(Lehrgeb. § 100.)

1. The union of the Suffix Pronouns (§ 33 and foll.) with the Verbal-forms is attended with certain changes, partly affecting the form itself, and partly its vowels, which are contracted in consequence of the shifting of the tone. The paradigm *E* presents a perfect view of these changes, so far as respects the regular verb. The necessary explanations are given in §§ 61—63.

2. We remark here in general:—

a) The verbal-forms which end with a vowel (as קָטַלְתָּ) receive suffixes without a connective vowel; e. g. קָטַלְתָּהוּ *I have killed him*.

b) But those which end with a consonant take suffixes with a connective vowel, viz. those of the *Præt.* with the connective vowel (.) (.), as קָטַלְתָּהּ, *he has killed me*; those of the *Fut.* and *Imp.* with (.) (.), as קָטַלְתָּהּ, *he will kill him*, קָטַלְתָּהּ (qût-lê-hâ), *kill her*.

Exceptions to the latter rule see in § 61, 2, c, and Rem. 3. The suffixes הָ, כָּ, which have no connective vowel, also form exceptions.

§ 61.

PRÆTER WITH SUFFIXES.

The changes of the verbal-forms, occasioned by suffixes, are most numerous in the *Præter*. Some of them affect the vowels, in consequence of the shifting of the tone; others the *sufformatives*, which are so modified as to render the form better fitted to receive an accession at the end; e. g.—

a) In the 3 *fem. sing.* הָיָה is changed to הָיָה, הָיָה.

b) In the 2 *fem. sing.* הָיָה becomes הָיָה, which is explained by the old form of the Pronoun הָיָה, קָטַלְתָּהּ (§ 33, Rem. 4. § 44, Rem. 2.) This form can be distinguished from that of the 1 *pers.* only by the connexion.

c) In the 2 *mas. plur.* הָיָה becomes הָיָה. This may be explained from the Chaldee forms הָיָה, קָטַלְתָּהּ, corresponding to the Heb. הָיָה, קָטַלְתָּהּ (§ 33, Rem. 5.) The form הָיָה actually occurs in the Rabbinic. Of the *feminine* קָטַלְתָּהּ, with suffixes, there is no example.

These changes in the sufformatives extend through all the conjugations.

Rem. 1. In the 3 *mas. sing.* הָיָה is contracted to הָיָה, and in the 2 *mas. sing.* קָטַלְתָּהּ to קָטַלְתָּהּ, according to § 33, Rem. 8.

2. The 3 *fem. sing.* has the twofold peculiarity—(a) that it takes the suffixes which make a syllable by themselves (יָ, הָ, וָ, הָ, וָ, כָּ, לָ), without a connective vowel, contrary to the general rule, § 60, 2, b; (b) that with the other suffixes it takes indeed the connective vowel, but the tone is drawn back upon the penult, so that they appear in the shortened form הָיָה, הָיָה; e. g. הָיָה, *she loves thee*, Ruth 4:15; הָיָה, *it burneth them*, Isa. 47:14; הָיָה, *she hath stolen them*, Gen. 31:32. For הָיָה, הָיָה, &c., are found in *Pause* הָיָה, Ps. 69:10, הָיָה, as הָיָה, Cant. 8:5, (הָיָה, in the other member of the sentence, is so pointed merely for the sake of correspondence in sound.) The forms קָטַלְתָּהּ, קָטַלְתָּהּ, are contracted from קָטַלְתָּהּ, קָטַלְתָּהּ (or properly קָטַלְתָּהּ). Compare הָיָה for הָיָה, § 34, 2. The הָ in קָטַלְתָּהּ has not Mappiq, because, originally, it served merely to prolong the preceding vowel, (comp. in Arab. هاء for هـ).

3. The 2 *mas. sing.* assumes in all cases the form קָטַלְתָּהּ, and the suffix has no connective vowel, with the single exception קָטַלְתָּהּ, from קָטַלְתָּהּ and הָיָה; e. g. קָטַלְתָּהּ, Ps. 139:1; elsewhere, however, as קָטַלְתָּהּ, Ps. 22:2. In the 2 *fem. sing.* הָיָה is also written defectively, as הָיָה, Jer. 15:10. Instead of it the masculine termination is also adopted, as הָיָה, *thou (fem.) dost adjure us*, Cant. 5:9. Isa. 2:19.

4. In verbs *middle E* and *O* the vowel of the second syllable is shortened into Hhireq or Qamets-Hhatuph, as הָיָה, 1 Sam. 1:20; הָיָה, Ps. 13:5.

5. In the *Præt. Piël*, Tseri of the final syllable sometimes falls away, and sometimes is changed to Seghol; see the paradigm. The forms of Hiphil are never thus shortened.

§ 62.

INFINITIVE AND IMPERATIVE WITH SUFFIXES.

1. The vowel-changes of the *Infinitive* may be gathered from the inflexion of *Segholate*

nouns, to which the Nominal-form *הַמֶּלֶךְ* belongs. (§ 90. Parad. VI. and no. 6, Rem. 4.)

Rem. 1. The *Inf.* of the form *אָכַל* becomes, with suffixes, *אָכַלְךָ*, like nouns of the form *בָּשָׂה*, as *אָכַלְתָּ*, Gen. 19:33.

2. Before *הָ, כֶּם, כֵּן*, are found forms which depart from the analogy of Segholate nouns; e. g. *אָכַלְתָּ* **khöl-khēm*, *your eating*, Gen. 3:5; *עָמַדְתָּ* **mōdh-khā*, *thy standing*, Obad. 11. The analogy is adhered to, however, in *הָרְבִּיתְתָּ*, *your harvesting*, Levit. 19:9, and *מִבְּזֵיתְךָ* (*mō-ḥs-khēm*), *your contemning*, Isa. 30:12.

3. On the difference between *אָכַלְתָּ* and *אָכַלְתָּ* see § 130, 1, Rem.

2. What has been said of the *Inf.* applies also to the leading form *אָכַל* of the *Imp.* The forms *אָכַלְתָּ, אָכַלְתָּ*, which are not presented in the paradigm, suffer no change. For the *fem.* *אָכַלְתְּ* is substituted the masculine form *אָכַלְתָּ*, as in the Future.

§ 63.

FUTURE WITH SUFFIXES.

In the Future, the forms which end with the last stem-letter lose the vowel of the final syllable, except before *הָ, כֶּם, כֵּן*, where it is changed into Qamets-Hhatuph. Here also the *mas.* *הִתְקַדְּשִׁי** takes the place of the *fem.* *הִתְקַדְּשִׁי*; e. g. Jer. 2:19. Job 19:15. The form with *epenthetic Nun* stands most naturally at the end of the sentence.

Rem. 1. The final vowel is not thus dropped in verbs *Fut. A* (such are all verbs *guttural*), which retain in the *Fut.* and *Imp.* their *A* sound, lengthening Pattahh into Qamets; e. g. *שָׁמְעֵנִי*, *hear me*, Gen. 23:11; *יָבֵשׁוּנִי*, *it put me on (as a garment)*, Job 29:14; *יִנְצְלוּנִי*, *let them reclaim it*, Job 3:5.

2. By a Syriasm the suffixes are sometimes attached, without a connective vowel, to the plural termination *וּ*; e. g. *יִמְצְאוּנִי*, *they will find me*, Prov. 1:28. Job 19:2. Isa. 60:7, 10.

3. In Piël the Tseri of the final syllable falls away as in Kal; but before *הָ, כֶּם, כֵּן*, it is shortened into Seghol, as *יִקְבְּצֶנָה*; less frequently into Hhireq, as *אֶמְצְצֶנָה*, Job 16:5.

* This is also employed as *feminine* without a suffix. Jer. 49:11. Ezek. 37:7.

comp. Exod. 31:13. Isa. 25:1. In *Hiph.* Hhireq is retained, but Tseri (of the *Fut. apoc.*) falls away, as *תִּשְׁבֹּחַ*, *thou enrichest it*, Ps. 65:10. 1 Sam. 17:25. Comp. § 52, Rem. 4.

THE IRREGULAR VERB.

§ 64.

GENERAL VIEW.

(Lehrgeb. § 101.)

We have already seen in general (§ 41) in what the anomalies of the verb consist. We shall now take a more particular view of those which actually occur.

1. Of *imperfect verbs* there are:—

a) Verbs *פָּ* (*verba primæ rad. Nun*), as *נָתַן* (§ 65), together with some verbs *נָ* (§ 70.)

b) Verbs *עָל* (*verba mediæ rad. geminate*, or *verba geminantia ע*), as *קָבַע* (§ 66.)

Here also some include those verbs whose third radical is *ח* or *צ*, inasmuch as these letters, whenever they take Sheva and are followed by sufformatives beginning with *ח* or *צ*, unite with them and form a double consonant. But this deviation from the regular form is simply an application of *Daghesh compensative*, (§ 20, 1, a; e. g. *חָרַצְתָּ* for *חָרַצְתָּ*, Lam. 5:6; *חָרַצְתָּ* for *חָרַצְתָּ*, Deut. 20:20.

2. Of *verbs with quiescents* (*verba quiescentia*, called also *feeble verbs*) there are properly nine classes, the three feeble letters *א, ה, ו*, each forming three classes, according as it is the first, second, or third stem-letter; and this is the actual number in the Arabic. But in Hebrew, verbs with *א* (most of which are to be regarded as *verba gutturalia*) belong here only in part, while two of the classes coincide and form but one. Thus only seven remain, viz.—

a) Verbs *אָ*; e. g. *אָמַל* (§ 67.)

b) — *אָ* for *אָ*; e. g. *אָלַח* for *אָלַח* (§ 68.)

c) — *אָ*; e. g. *אָבַח* (§ 69.)

d) — *אָ*; e. g. *אָבַח* (§ 71.)

e) — *אָ*; e. g. *אָבַח* (§ 72.)

f) — *אָ*; e. g. *אָבַח* (§ 73.)

g) — *אָ* for *אָ* and *אָ*; e. g. *אָבַח* (§ 74.)

§ 65.

VERBS פָּע. E. g. שָׁבַע, to approach. Parad. G.

(Lehrgeb. § 102.)

The irregularities of these verbs are as follows:—

1. The *Imp.* and *Inf. constr.* often lose (by Aphæresis, § 19, 3) their *Nun*, which would here take Sheva, as שָׁבַע for שָׁבַע. The *Inf.* has regularly, to distinguish it from the *Imp.*, the feminine ending נָ, or, with a guttural, נָ (79, 1), as שָׁבַע (from שָׁבַע). The *Imp.* has usually Pattahh; but also Tseri, as שָׁבַע, give. Frequently it takes *He parag.*, as שָׁבַע, give up.

2. Whenever *Nun*, after a præformative, stands at the end of a syllable, it assimilates itself to the following stem-letter, (§ 19, 2, a;) viz.—(a) In the *Fut. Kal*; e. g. שָׁבַע for שָׁבַע. (b) In the *Præt. Niph.*; e. g. שָׁבַע for שָׁבַע. (c) In *Hiphil* and *Hophal*, (which here has always Qibbuts;) e. g. שָׁבַע, for שָׁבַע.

The other forms are all regular. Those conjugations which are regular throughout are not included in Paradigm G.

The *Fut. O* is the most frequent, as in the regular verb; *Fut. E* occurs only in the verb שָׁבַע.*

The characteristic of these verbs in all forms which begin with a formative letter is the Daghes forte following it in the second radical. Some forms, however, of one class of verbs פָּע (§ 70), and even of verbs עָל (§ 66, 5), exhibit the same appearance. Verbs פָּע likewise exhibit such forms of the *Imp.* as שָׁבַע.

Rem. 1. The instances are comparatively few in which the forms mentioned in nos. 1 and 2 retain their *Nun*; e. g. *Imp.* שָׁבַע; *Inf.* שָׁבַע (but also שָׁבַע); *Fut.* שָׁבַע, Jer. 3:5, (elsewhere שָׁבַע). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as שָׁבַע, Ez. 22:20; שָׁבַע, Judg. 20:31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter,

* The verb שָׁבַע, employed as a paradigm, has the *Fut. A*, which is not presented however as the most usual form of the *Fut.* in verbs of this class.

as שָׁבַע. In these verbs the *Nun* rarely falls away, as שָׁבַע and שָׁבַע; *Niph.* שָׁבַע for שָׁבַע.

2. These anomalies are in part exhibited by the verb שָׁבַע, whose ל is treated like the *Nun* of these verbs, (§ 19, 2.) Hence, *Fut.* שָׁבַע, *Imp.* שָׁבַע (seldom שָׁבַע), *Inf. constr.* שָׁבַע, *Hoph. Fut.* שָׁבַע. Niphal, however, is שָׁבַע.

3. In the verb שָׁבַע the final *Nun* is also assimilated, as שָׁבַע, שָׁבַע; *Inf. constr.* שָׁבַע for שָׁבַע (see § 19, 2), with suff. שָׁבַע.

§ 66.

VERBS פָּע. E. g. שָׁבַע. Parad. F.

(Lehrgeb. § 103.)

1. The principal irregularity of these verbs (called in Arabic *verba surda*) consists in the contraction of the second and third radicals into one double letter, and not only in the common case, when no vowel intervenes, as שָׁבַע for שָׁבַע, but also when a vowel would regularly stand between them, as שָׁבַע for שָׁבַע. Those forms are not contracted which contain unchangeable vowels or a Daghes forte, as שָׁבַע, שָׁבַע.

2. The monosyllabic stem thus obtained takes throughout the vowel which the full form would have had in its second syllable, and which in the regular verb characterizes the form, (§ 43, 1;) e. g. שָׁבַע for שָׁבַע; *Inf.* שָׁבַע for שָׁבַע; *Hiph.* שָׁבַע for שָׁבַע (comp. no. 6.)

3. The Daghes forte, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as שָׁבַע, שָׁבַע, *Fut.* שָׁבַע.

4. When the sufformative begins with a consonant (ס, ת), a vowel is inserted before it in order to render audible the Daghes of the final-stem letter, (§ 20, 3, Rem.) This vowel in the *Præt.* is י, in the *Imp.* and *Fut.* ו; e. g. שָׁבַע, שָׁבַע, *Fut.* שָׁבַע.

The Arabian writes indeed regularly מדרה, but pronounces in the popular language מדרה, *madita*, *maddita*, also, according to Lumsden, *maddāta*, which last is exactly analogous to the Hebrew inflexion.

5. The præformatives of *Fut. Kal*, *Præt. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple

syllable (יָסַב instead of יִסְבּ), take, instead of the *short* vowel of the regular form, the corresponding *long* one, (§ 27, 2.) Hence *Fut.* יָסַב for יִסְבּ = יָסַב; * *Fut. A.* יָסַר for יִסְר; *Hiph.* דִּסַּב for דִּסַּב; *Inf.* דִּסַּב for דִּסַּב; *Hoph.* דִּסַּב for דִּסַּב. This long vowel (except the *ו* in *Hophal*) is mutable.

There is still another mode of constructing these forms (the common one in Chaldee), which supplies a Daghesth in the *first* radical in place of doubling the third; e.g. יָסַב for יִסְבּ, *Fut. Hiph.* יָסַב for יִסְבּ, *Hoph.* יָסַב for יִסְבּ. These forms do not take Daghesth in the final letter on receiving an accession, as יָסַב (from יָסַב), because the doubling is already supplied in the first letter. They therefore omit also the vowels *י* and *ו*; e.g. יָסַב (from יָסַב), Jer. 19:3. The parad. exhibits these forms.

6. Of many of these contractions, however, the originals are not found in the regular verb, though they may be traced in other analogous forms. Thus יָסַב stands for יִסְבּ, the Arabic form for יָסַב; *Hiph.* דִּסַּב for דִּסַּב (according to the Chaldee יָסַב); *Præt. Niph.* יָסַב for יִסְבּ; *Fut. Niph.* יָסַב for יִסְבּ, comp. יָסַב, § 50, Rem. 2.

7. Instead of Piël, Pual, Hithp. and in the same signification, is found in most verbs of this kind, the unfrequent conjugation *Poël* (§ 54, 1), with its Passive and Reflexive; e.g. עוֹלֵל, to treat one ill, *Pass.* עוֹלֵל, *Reflex.* עוֹלֵל (from עוֹלֵל); in some is found *Pûpel* (§ 54, 4), as גִּנְנֵל, the *Pûpel* (from גִּנְנֵל). *Pass.* גִּנְנֵל, to be caressed, (from גִּנְנֵל). They are inflected regularly like Piël.

8. The tone is not thrown forward upon the formative syllables, beginning with a vowel (יָסַב, יָסַב, comp. § 44, Rem. 3), but remains on

the stem-syllable, as יָסַב.* Before other sufformatives, it rests upon the inserted syllables *י* and *ו* (with the exception of *יָסַב* and *יָסַב* which take the tone), and in consequence the vowels of the word are shortened; e.g. יָסַב, יָסַב, יָסַב.

The surest characteristic of these verbs is the doubling of the final radical in forms which retain only the first and third.

REMARKS.

I. On *Kal*.

1. In the *Præt.* are found some examples with *Hholem* (comp. יָסַב, § 43, 1), as יָסַב for יָסַב, Job 24:24; יָסַב, Gen. 49:23.

2. The *Hholem* of the *Inf.*, *Imp.*, and *Fut.* (יָסַב), as a pure vowel, is written *defectively*, with a few exceptions, which are found especially in the later orthography; e.g. יָסַב for יָסַב, Est. 3:13. 8:11. It is consequently shortened into *Qamets-Hhatuph* or *Qibbuts*, whenever it loses the tone, as יָסַב, Job 38:7, with *suff.* יָסַב, when he founded, Prov. 8:27, *Imp.* יָסַב, pity me, *Fut.* with *Vav* convers. יָסַב, Judg. 11:18, with *suff.* יָסַב, Prov. 11:3, *Qeri*.

3. Of final *Pattahh* in the *Inf.*, *Fut.*, and *Imp.* (יָסַב), the following are examples, *Imp.* יָסַב, Jer. 5:26, יָסַב, Ps. 119:22, *Fut.* יָסַב, Isa. 24:9, יָסַב, Gen. 16:4, 5. The last two have often been mistaken for anomalous forms of *Niphal*, striking as the analogy is, (see no. 5.) Examples of the *Chaldaizing Fut.* are, יָסַב, even though יָסַב is also in use; יָסַב, 1 Kings 9:8; יָסַב, from יָסַב.

4. In the Participle occurs the *Aramæan* form יָסַב for יָסַב, Jer. 30:16, *Kethibh*.

II. On *Niphal*.

5. Besides the most usual form with *Pattahh* in the second syllable, as given in the paradigm, there is still another with *Tseri*, and another with *Hholem* (analogous with יָסַב, § 43, 1), extending through the whole conjugation; e.g. *Præt.* יָסַב (also יָסַב), Isa. 49:6, *Inf.* יָסַב, Ps. 68:3, *Part.* יָסַב, 1 Sam. 15:9. With *Hholem* יָסַב, Isa. 34:4, *Inf. absol.* יָסַב.

* The terminations for gender and number in the Participles take the tone, as these are not a part of the verbal inflexion, as יָסַב, יָסַב.

* It might seem far more easy, in explaining the origin of the *Fut.* יָסַב (as well as of the *Fut.* in verbs יָסַב, יָסַב) to regard it as formed from the *Inf.* יָסַב by prefixing *י* (for *י*); the *Qamets* taking the place of *Sheva* here, on the same principle as in יָסַב, לָסַב, namely, because the tone-syllable prefers this vowel under the preceding letter. But we should thus explain only this *single* case, and not the long vowels of the other forms (יָסַב, יָסַב), all of which, however, manifestly conform to the regular vowel. The *A* which is found here, as in Arabic, under the preformatives, is to be regarded in general as their original vowel, and is the basis of their pointing in verbs יָסַב and יָסַב.

Isa. 24 : 3, *Imp.* הִכִּיר. Numbers 17 : 10, *Fut.* הִכִּיר, Jer. 48 : 2. A *Chaldaizing* form of Niphal is הִכִּיר, Ezek. 25 : 3, (from הִכִּיר).

III. On Hiphil and Hophal.

6. Besides Tseri the final syllable has also Pattahh, especially with gutturals, as הִכִּיר, *Inf.* הִכִּיר, Jer. 4 : 11. But also without a guttural, as הִכִּיר, 2 Kings 23 : 15, Plur. הִכִּירוּ, 1 Sam. 5 : 10, *Part.* מִכִּיר, Ezek. 31 : 3.

7. The Future with retracted tone takes the form הִכִּיר, Ps. 91 : 4, הִכִּיר, Gen. 29 : 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal* : הִכִּיר, Ex. 13 : 18, הִכִּיר, Deut. 1 : 44, הִכִּיר, Isa. 24 : 12, also הִכִּיר (with *Daghes forte implicitum*, for הִכִּיר, from הִכִּיר), Prov. 27 : 17.

IV. In General.

9. Verbs עָל are very nearly related to verbs עָל (§ 71), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb עָל is generally shorter than the other, (comp. הִכִּיר, הִכִּיר, הִכִּיר, and הִכִּיר). In some cases they have precisely the same form, as in the *Fut. convers.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation they have sometimes borrowed forms from each other; e.g. הִכִּיר for הִכִּיר, Prov. 29 : 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular; e.g. הִכִּיר, Plur. הִכִּירוּ, (also הִכִּירוּ, Deut. 3 : 7); *Inf.* הִכִּיר and הִכִּיר. *Fut.* הִכִּיר, Amos 5 : 15, elsewhere הִכִּיר. *Hiph.* הִכִּיר, *Fut.* הִכִּיר (which is never written defectively), *Part.* הִכִּיר, Ezek. 3 : 15. Sometimes the full form appears to be emphatic, Ps. 118 : 11.

11. We have seen above (no. 5), that in the *Fut.* of the Chaldee form the *Daghes* of the third radical, together with the preceding vowel, is omitted before sufformatives. Of the same omission in the Hebrew form of the *Fut.* there are unquestionable examples, as הִכִּיר, Gen. 11 : 7, for הִכִּיר, *we will confound*; הִכִּיר, v. 6, *they will devise*; הִכִּיר, Ezek. 41 : 7, comp. Isa. 19 : 3. Jer. 8 : 14.*

* In the above examples both the *Daghes* and the preceding vowel are omitted. In other examples the vowel is retained, and even lengthened by the *Pause*, as

12. Although the sufformatives do not draw down the tone, (see no. 8,) yet it is thrown forward when suffixes are appended, as הִכִּיר, Psalm 118 : 11. The vowels suffer the changes pointed out in § 27, 1, viz. Hholem in the *Fut.* becomes Qibbutz, less frequently Qamets-Hhatuph; Tseri in *Hiph.* becomes Hhireq (comp. the analogous forms הִכִּיר, הִכִּיר); the præformatives take Sheva; e.g. הִכִּיר, Ps. 49 : 6, הִכִּיר, Job 40 : 22, הִכִּיר, Ps. 67 : 2, *Hiph.* הִכִּיר, Ezek. 47 : 2.

§ 67.

VERBS מ. E. g. הִכִּיר, to eat. Parad. H.

(Lehrgeb. § 104.)

So far as מ is treated as a consonant and a guttural, these verbs have all the properties of verbs Pe guttural exhibited in § 57. They belong to the *verba quiescentia* whenever their מ becomes quiescent, which happens only in certain verbs and forms, as follows :—

1. In the *Fut.* Kal of five verbs, viz. הִכִּיר, הִכִּיר, הִכִּיר, הִכִּיר, הִכִּיר, the מ always quiesces in Hholem; הִכִּיר. In some others, the form in which it retains its power as a consonant is also in use, as הִכִּיר and הִכִּיר. The last syllable of this *Fut.* has Tseri, especially with the disjunctive accents at the end of the sentence; but with the conjunctive accents, which mark the continuance of the discourse, it takes Pattahh; e.g. הִכִּיר יום, *perish the day!* Job 3 : 3. On the contrary, הִכִּיר יום, *for ever shall he perish*, Job 20 : 7, (comp. § 59, 1, c.) When the tone is retracted the final syllable may also take Seghol, as הִכִּיר (Milel), with conjunctive accents, but with the distinctives הִכִּיר (Milra.)

But whence the quiescence of מ in O?

It is most natural to assume as its origin a kindred form מ, viz. הִכִּיר, הִכִּיר (comp. § 8, 5, 7, 1. and 24, 2, b.) It is true that the cognate languages furnish no example of such a form, except in the case of הִכִּיר (Arab.

הִכִּיר, for הִכִּיר, Job 19 : 23; הִכִּיר, 1 Sam. 2 : 9, for הִכִּיר; הִכִּיר, she lives, Ex. 1 : 16, for הִכִּיר. Such forms, however, occur also out of *Pause*, as הִכִּיר, Prov. 7 : 13, הִכִּיר, 1 Sam. 14 : 36, הִכִּיר, Isa. 57 : 5, for הִכִּיר; comp. also הִכִּיר, Ps. 71 : 23, for הִכִּיר (to avoid the occurrence of four Nuns), הִכִּיר, Ruth 1 : 13, for הִכִּיר.

וּפִי, *wafa*;) but there are other instances in which it is manifest that the same appearance is to be explained in this manner; e. g. נִחַם, *this*, properly from נָחַם (but comp. the kindred form נָחַם, נָחַם, see § 37, Rem. 1;) ; נִחַם, *a balance*, from נָחַם, Arab. نَوَّن, *to weigh*.

Very seldom does נ in the *Fut. Kal* quiesce in Tseri, as נִחַם, Mic. 4:8, contracted from נִחַם; always, however, in the form נִחַם, *dicendo*, (*Inf.* with לְ, § 24, 2, a.

2. In the 1 *Pers. Fut.* the radical נ (to avoid the repetition of this letter) is regularly dropped (§ 24, 4), as נִחַם for נִחַם.

Except in this case, נ seldom falls away, as נִחַם for נִחַם, Ps. 104:29, נִחַם for נִחַם, Ps. 139:20, נִחַם (from נָחַם), Jer. 2:36.

The Parad. *H* shews in what forms נ is treated as a quiescent, and where it retains its character as a guttural.

Rem. 1. Out of *Kal* נ seldom quiesces, as in *Niph.* נִחַם, Jos. 22:9, *Hiph.* נִחַם, Numb. 11:25, נִחַם, Jer. 46:8, נִחַם, Prov. 17:4, *Imp.* נִחַם, Isa. 21:14.

2. In *Piël* נ sometimes falls away by contraction (comp. נִחַם, נִחַם); e. g. נִחַם for נִחַם, Job 35:11.

§ 68.

VERBS פִּי.

FIRST CLASS, OR VERBS ORIGINALLY פִּי.

E. g. פָּעַב, *to dwell*. Parad. I.

(Lehrgeb. § 105, A.)

Verbs פִּי are divided into two principal classes, which are wholly different from each other in their origin and inflexion. The first embraces those verbs which have properly a ו for their first stem-letter. In Arabic they are written with ו (e. g. وَلاَد, Arab. *walada*), but in Hebrew, by a difference of dialect, they take ו instead of it, wherever the first radical is the initial letter. The second embraces those which are properly פִּי, and which have *Yodh* also in Arabic, (§ 69.) A few verbs פִּי form in some respects a third class, inflected like verbs פִּי (§ 70.)

In פִּי are contained two verbs, distinguished both by form and signification; viz.—

(1) פָּעַב (for פָּעַב), *Fut.* פָּעַב, *to be in a strait*; (2) פָּעַב, *Fut.* פָּעַב, *to form*.

The peculiarities in the inflexion of the first class, which is analogous with the Arabic פִּי, are the following:—

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About half the number of these verbs have the *Fut. E.* Hence, *Fut.* פָּעַב, contracted פָּעַב (according to § 24, 2, b), but written, without exception, *defectively*, as פָּעַב; *Imp.* פָּעַב for פָּעַב (by *Aphæresis*); *Inf.* פָּעַב for פָּעַב (with the *fem.* ending פָּעַב, which the *Inf.* usually takes to distinguish it from the *Imp.*) The other half have the *Fut. A*, and retain the *Yodh* uttered with the *I* sound, as פָּעַב, *Imp.* פָּעַב, *Inf.* פָּעַב.

That the latter mode of inflexion belongs to verbs actually פִּי (which has been often overlooked and falsely denied) is shewn, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ו in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic, where the verbs פִּי have precisely the same double inflexion. Besides, the form פָּעַב may be regarded as standing properly for פָּעַב, according to § 24, 2, c.

Even in the same verb are found two forms, one with *Yodh*, the other without it, as פָּעַב, 2 Kings 4:41, and פָּעַב, Ezek. 24:3, פָּעַב, 1 Kings 21:15, פָּעַב, Deut. 2:24, and פָּעַב, with *He parag.* פָּעַב, Deut. 33:23, *Fut.* פָּעַב, Deut. 32:22, and פָּעַב, Isa. 10:16.

To the first mode of inflexion belong, e. g. פָּעַב, פָּעַב, פָּעַב (not in use, *Fut.* פָּעַב), פָּעַב, *Fut.* פָּעַב with final *Pattahh* on account of the guttural; to the second belong פָּעַב, פָּעַב, פָּעַב, though the latter is in Arabic פִּי.

2. The original *Vav* appears always in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Præter* and *Part.* of *Niph.* and throughout *Hiph.* in *Hholem*, throughout *Hophal* in *Shureq*, as פָּעַב (for פָּעַב), פָּעַב (for פָּעַב), פָּעַב (for פָּעַב). In the *Inf.*, *Imp.*, and *Fut. Niph.*, ו remains as a consonant, and the inflexion is regular, as פָּעַב, פָּעַב. It also retains its power as a consonant in the *Hithp.* of some verbs; e. g. פָּעַב from פָּעַב, and in some derivative nouns, as פָּעַב, *offspring*, from פָּעַב, *to bear*.

3. The other forms, with few exceptions, (see Rem. 3, 4,) are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in

the *Fut.* of *Kal* by the Tseri under the præformatives, in *Niph.*, *Hiph.*, and *Hoph.*, by the Vav (ו, וּ, וֹ) before the second radical. Forms like שָׁב, שָׁבָה, שָׁבִי, they have in common with verbs בָּ. Hophal has the form of the same conjugation in verbs שָׁר and שָׁרָה.

Rem. 1. The *Inf.* of *Kal*, without the radical Yodh (see no. 1) has very seldom the masculine form like יָדָה, to know, Job 32 : 6, 10, or the feminine ending הָה like הָיָה, to bear, 2 Kings 19 : 3. With a guttural the latter takes the form הָה־ instead of הָה־, e.g. הָה־יָדָה in 1 Sam. 4 : 19, is contracted to הָה־ (§ 19, 2.) The *Imp.* often has הָה־ paragogic, as הָה־יָדָה sometimes written הָה־יָדָה, Gen. 23 : 13. The full form has seldom the feminine ending, as הָה־יָדָה.

2. The *Fut.* of the form יָשָׁב takes Pattahh in its final syllable only when it has a guttural, as יָשָׁב, or in Pause, as יָשָׁב־. When the tone is drawn back upon the penult, the final syllable takes Seghol, namely, before a word of one syllable and after Vav converse; e.g. הָיָה, Cant. 4 : 6, הָיָה, but in Pause יָשָׁב־. A very rare exception, in which a *Fut.* of this kind is written fully, is הָיָה, Mic. 1 : 8.

3. As an exception the *Fut. Niph.* sometimes retains Yodh; e.g. הָיָה, Gen. 8 : 12. comp. Ex. 19 : 13. The first Person has always the form הָיָה, not הָיָה; comp. § 50, Rem. 4.

4. In Piël the radical Yodh sometimes falls away after a præformative which takes its punctuation, (comp. § 67, Rem. 2;) e.g. הָיָה for הָיָה, Nah. 1 : 4.

5. *Fut. Hiph.*, like *Fut. Kal*, takes Seghol when the tone is drawn back, as הָיָה, Prov. 1 : 5, הָיָה.

§ 69.

VERBS פָּ.

SECOND CLASS, OR VERBS PROPERLY פָּ.

E.g. הָיָה, to be good. Parad. K

(Lehrgeb. § 105, B.)

The most essential points of difference between verbs properly פָּ and verbs פָּ are the following:—

1. *Kal* has only the first of the two forms described in § 68, 1,—namely, that in which the radical פָּ remains, commonly with A final in the

Future, as הָיָה, *Inf.* הָיָה. But the *Futures E* also belong to verbs of this class, as הָיָה, הָיָה, Gen. 2 : 7, הָיָה, 9 : 24.

2. In Hiphil the פָּ is retained and is pronounced as Tseri; e.g. הָיָה (for הָיָה, § 24, 2, b), *Fut.* הָיָה. It seldom remains moveable as in הָיָה, Prov. 4 : 25, comp. Ps. 5 : 9, Qeri.

The following are the only verbs of this kind: הָיָה, הָיָה, הָיָה, הָיָה, הָיָה.

Of the *Fut. Hiph.* there is a form with פָּ prefixed, which presents some difficulty; e.g. הָיָה, Job 24 : 21, הָיָה from הָיָה, Isa. 15 : 2, 16 : 7, 65 : 14. It is probable that they were originally of the form הָיָה, and that the ה between the two vowels has been softened into פָּ (comp. in Low German *blühen* for *blühen*.) In Syriac, פָּ between two vowels is always pronounced as y. The form הָיָה, Ps. 138 : 6, may also belong to Hiphil.

§ 70.

VERBS פָּ.

THIRD CLASS, OR IMPERFECT VERBS פָּ.

(Lehrgeb. § 105, C.)

The פָּ of these verbs does not quiesce, but is assimilated like פָּ. Some verbs are exclusively of this class; e.g. הָיָה, *Hiph.* הָיָה, *Hoph.* הָיָה; הָיָה, *Hiph.* הָיָה. Others have two forms; in one the פָּ is assimilated, in the other it quiesces, as הָיָה, *Fut.* הָיָה and הָיָה, 1 Kgs. 22 : 35; הָיָה, *Fut.* הָיָה and הָיָה, Isa. 44 : 12.

Verbs of this class (which seldom occur) are inflected like verbs פָּ, for which they may easily be mistaken by the learner. When therefore a form has not a root פָּ in the Lexicon, he should look for one of this class.

§ 71.

VERBS פָּ. E.g. הָיָה, to rise up. Parad. L.

(Lehrgeb. § 106.)

1. In these verbs (called in Arabic *verba cava*) the middle stem-letter פָּ always quiesces; not merely in the more usual cases (§ 24, 1) when a Sheva precedes or follows, as הָיָה for הָיָה, but also when it is both preceded and followed by a vowel; e.g. הָיָה, *Part. Pass.* for הָיָה; הָיָה, *Inf. absol.* for הָיָה. Hence the stem is always a monosyllable.

2. The vowel in which ו quiesces is determined by the vowel of the second syllable, which, in the verb, almost universally characterizes the form, (§ 66, 2.) But when this vowel is *A*, *E*, or *I*, and consequently not homogeneous with ו , the ו undergoes a change in order to become homogeneous with the vowel, (§ 24, 2, c.) but after this change commonly falls away. Hence *Præt.* קָאם, more commonly קָם, for קָם; מָח = מִיחַ for מִיחַ; יָקָם for יָקָם,* &c. In verbs middle *O*, as אָור for אָור, בּוֹשׁ for בּוֹשׁ, the radical ו is homogeneous with the characteristic vowel.

The vowel of the monosyllabic stem is *in itself long and unchangeable*, (according to § 25, 1;) in certain forms, however, it passes over into a vowel which is changeable and even short, as *Præt. Kal* קָם, קָמָה; *Fut. apoc. Kal and Hiph.* קָם, קָמָה, from קָמָה and קָמָה.

3. The præformatives in the *Fut. Kal* and *Præt. Niph.* and throughout *Hiph.* and *Hoph.* which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one; e.g. קָמָה† for קָמָה, קָמָה for קָמָה, קָמָה for קָמָה.

This vowel is *pure*, and falls away when the tone is thrown forward; e.g. with נ *parag.* יָמָחָה, and before *Suff.* יָמָחָה.

The ו in *Hoph.* is the only exception. But this conjugation is formed by transposing the letters of the original stem. Thus קָמָה becomes by transposition קָמָה, hence קָמָה.

4. In most cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating; e.g. *Imp.* קָם for קָם; *Fut.* קָמָה for קָמָה (after the form קָמָה; comp. the Arab. كَامَلَ, and the Chald. קָמָל); *Part.* קָם, for קָם (after the form קָמָל; comp. § 83, no. 1), &c. Those which conform to the regular Hebrew verb are generally the most unfrequent, as יָבֹשׁ (after the form יָבֹשׁ).

5. In the *Præt. Niph.* and *Hiph.* the harshness of pronunciation in such forms as קָמָה, קָמָה, is avoided by the insertion of י before

the sufformatives of the first and second person. For the same purpose ו is inserted in the *Fut. Kal* before the termination קָה (comp. § 66, 4.) These inserted syllables take the tone and shorten the preceding vowels, as קָמָה, קָמָה, קָמָה.

In the last two cases the hard forms without the inserted syllable are also in use. Comp. the *Fut. Hiph.*

6. The tone, as in verbs עָל is not thrown forward upon the sufformatives קָה, קָה, קָה, except with *Nun parag.*; e.g. קָמָה, קָמָה, קָמָה. In those persons which take sufformatives without *epenthesis*, (see Rem. 6,) the accentuation is regular, as קָמָה; so in Hophal קָמָה. For the tone on י and ו see no. 5.

7. The conjugations *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly עָל. The only instance in which ו remains moveable is קָמָה, the *Piël* of קָמָה. In some others ו has taken the place of ו , as in קָמָה from קָמָה, קָמָה from קָמָה, as in the Aramaean. On the contrary, the unfrequent conjugation *Piël* (§ 54, 2), with its Passive and Reflexive, is the common form employed in the signification of *Piël* and as a substitute for it; e.g. קָמָה, to raise up, from קָמָה; קָמָה, to elevate, *Pass.* קָמָה, from קָמָה; קָמָה, to rouse one's self, from קָמָה. Less frequent is the conjugation *Piël*, (§ 54, 4;) e.g. קָמָה, to sustain, to nourish, from קָמָה.

Of these unusual conjugations the *parad.* exhibits only *Piël* and *Pual*, from which the Reflexive is readily formed.

REMARKS.

I. On *Kal*.

1. Of the *Præter* and *Participle*, which in these verbs do not differ at all, the usual form with (ו) is very seldom written *fully* (קָמָה) as in קָמָה, Hos. 10:14, קָמָה, Ezek. 28:24, 26, comp. 16:57. Of verbs middle *E* and *O*, which in the regular verb also have their *Præt.* and *Part.* the same, (§ 49, 2,) the following are examples; viz. *Præt.* קָמָה (for קָמָה, 2 pers. קָמָה; בּוֹשׁ (for בּוֹשׁ, קָמָה; אָור; *Part.* קָמָה; בּוֹשׁ, Ezek. 32:30.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Hholem*, as בּוֹא, מָוֹר, אָור. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the

* For the sake of conciseness it is sometimes said that the *middle Vav* with the preceding vowel or Sheva has fallen away, though the expression, considered with reference to the origin of these forms, is inaccurate.

† See note on § 66, 5.

final syllable (after the form קָמַח, as קָמַח, *surgendo surgent*, Jer. 44:29).

3. Those verbs which have י in the *Inf.* retain it in the *Fut.*, as יָצַח. In one verb alone the præformatives of the *Fut.* have Tseri; viz. בָּשָׂה, *Fut.* יִבְשֹׁה (for יָבֹשָׁה, *yibh-vōsh*).

4. The shortened *Fut.* (§ 48:4) has the form יָקַם (very seldom יָקַם, יָקַם); e.g. יָצַח, *let him return*, Deut. 20:5—8; יָצַח, *let him not return*, Ps. 74:21; יָצַח, *that he may die*, 1 Kings 21:10. In poetic language are some exceptions, as יָצַח, *he, she, shall be high*. After Vav conversive, and before words of one syllable, the tone is also drawn back upon the penult, and the last syllable takes Qamets-Hhatuph, as יָקַם, Job 22:28. In *Pause*, however, the tone remains on the ultimate, as יָקַם; compare Gen. 11:28, 32, with 5:5, 8. With a guttural or a *Resh*, the final syllable may take Pattahh; e.g. יָצַח, Ruth 4:1.

II. On Niphal.

5. Anomalous forms are, *Præt.* נָעַר, Zech. 2:17 (after the form נָעַר), *Inf. constr.* נָעַרְשָׁה, Isa. 25:10.

III. On Hiphil.

6. Examples of the *Præter* without the *epenthetic* י: הִנֵּחָה, Ex. 20:25; הִנֵּחָה, &c.

7. In the *Imp.* the shortened and lengthened forms הִנֵּחָה, הִנֵּחָה, have wholly supplanted the regular form הִנֵּחָה.

The shortened *Fut.* has the form יָקַם, as יָקַם, *that he may take away*, Ex. 10:17. After Vav conversive the tone is drawn back upon the penult, as יָקַם; יָקַם, *he scattered*. The final syllable when it has a guttural or *Resh* takes Pattahh, as in *Kal*; e.g. יָקַם, *he removed*, Gen. 8:13.

IV. In General.

8. On account of the intimate relation between verbs עָל and עָל, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both; e.g. *Fut.* *Kal* with Vav conversive; *Piæl* of עָל and *Poël* of עָל. Hence it is that they often borrow forms from one another, as in *Kal* בָּן (*Præt.* of בָּן, as if from בָּן), Zech. 4:10; יָצַח (for יָצַח), Isa. 44:18.

9. In common with verbs עָל (§ 66, 5), those of this class have in Niphal and Hiphil the

Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the præformatives a short one followed by Daghesh forte. This form and the common one are often both in use; e.g. הִנֵּחָה, *Fut.* יָצַח (also הִנֵּחָה, *Fut.* יָצַח); 2 Sam. 22:33, (and יָצַח, Prov. 12:26); sometimes with a difference of signification, as הִנֵּחָה, *to cause to rest, to give rest*, הִנֵּחָה, *Fut.* יָצַח, *to set down, to lay down*; יָצַח, *to spend the night, to abide*, יָצַח, *to be headstrong, rebellious*. Other examples: *Niph.* נָפַח (from נָפַח, not נָפַח), Gen. 17:26, 27. 34:22. *Hiph.* הִנֵּחָה, Lam. 1:8, יָצַח, Prov. 4:21.

Here belong some forms of verbs *Pe guttural* with *Daghesh forte implicitum*, which have generally been derived from a false root [see Lex. Man. art. יָצַח], and have even been uncritically altered; viz. הִנֵּחָה for הִנֵּחָה, *she hastens*, (from הִנֵּחָה), Job 31:5, הִנֵּחָה, 1 Sam. 15:19. 25:14, from הִנֵּחָה, *to rush upon*.

10. Verbs whose middle stem-letter is Vav moveable are, in respect to this letter, perfectly regular; e.g. הִנֵּחָה, *Fut.* יָצַח; הִנֵּחָה, *Piæl* יָצַח.

§ 72.

VERBS עָל. E.g. יָצַח, *to discern*. Parad. M.

(Lehrgeb. § 107.)

1. These verbs have the same structure as verbs עָל, and their י is treated in the same manner as the י of that class; e.g. *Præt.* *Kal* יָצַח for יָצַח, and with *middle E*, יָצַח for יָצַח; *Inf. constr.* יָצַח for יָצַח (analogous with יָצַח for יָצַח); *Inf. absol.* יָצַח for יָצַח; *Fut.* יָצַח for יָצַח (*Fut. E* as in יָצַח, יָצַח).

2. Several forms are the same as in verbs עָל; e.g. the *Præt.* and *Inf. absol.* of *Kal*, and the whole of Hiphil. In other cases this class borrows its forms from that, as *Niph.* יָצַח, *Piæl* יָצַח (as if from יָצַח). The two classes are clearly distinguished only in the *Inf. constr.*, *Imp.* and *Fut. Kal*; in some forms also of the *Præter*.

3. These two classes are in all respects closely related to each other. Hence it is that several verbs are at the same time עָל and עָל, with the same signification in both forms, as יָצַח and יָצַח, *to spend the night*; יָצַח and יָצַח, *to place*. In other verbs one of the two is the predominant form, as יָצַח, *to exult*; יָצַח is found only in Prov. 23:24. But few are exclusively עָל, as יָצַח, יָצַח.

The early grammarians did not recognise this class of verbs, but referred all its forms to verbs לִי , בִּין , e. g., they regarded as a form of Hiphil, truncated at the beginning, for הִבִּין , הִבִּין . The analogy of the Arabic is in favour of the view here presented.

The Paradigm *M* is placed in connexion with that of verbs עָל , in order to exhibit the parallelism of the two classes. The conjugations which it omits have the same form as in Parad. *L*.

Rem. 1. In the *Præt. Kal* some verbs have both the forms exhibited in the paradigm, as הִנִּיחַ , Dan. 9:2, הִנִּיחַ , Ps. 139:2.

2. Examples of the *Inf. absol.*: לִב , *litigando*, Judg. 11:25, שֹׁב , *ponendo*, Isa. 22:7, also לִב , Jer. 50:34.

3. The *Fut. apoc.* is יָבִין ; with retracted tone it takes the form לִי , Judg. 6:31. So with *Vav conversive*, וַיִּבֵּן , *he placed*, וַיִּבֵּן , *he perceived*.

* * * *

4. Verbs עָל scarcely ever suffer their א to quiesce, and hence are irregular only as represented in § 58. Of its quiescence in these verbs there are, however, some examples, as נָאָה , Isa. 52:7, from נָאָה ; נָאָה , Eccles. 12:5, for נָאָה (§ 24, 1, c), *Fut. Hiph.* from נָאָה .

§ 73.

VERBS לִי . E. g. לִי , to find. Parad. *N*.
(Lehrgeb. § 108.)

The א is here, as in verbs פָּל , treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a feeble and quiescent letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowel, e. g. לִי , לִי , לִי , לִי ; but Pattahh before the feeble letter א is lengthened into Qamets (§ 23, 2), viz. in the *Præt. Fut. Imp. Kal*, in the *Præt. Niph.*, *Pual*, and *Hoph*. The (.) however remains mutable (§ 25, 1, Rem.), hence in the Plural לִי .

The *Fut.* and *Imp. Kal* have *A* after the analogy of verbs *Lamedh guttural*.

2. א also quiesces before sufformatives beginning with a consonant (ר, כ); viz. in the *Præt. Kal*, in Qamets, לִי ; in the *Præt.* of

all the other conjugations, in Tseri, לִי ; in the *Imp.* and *Fut.* of all the conjugations, in Seghol, לִי .

The Tseri and Seghol arose doubtless from the intermingling of the forms of verbs לִי and לִי (comp. § 74, 2), occasioned by the strong resemblance which these two classes bear to each other.

Before the suffixes ה , ם , ן , א retains its character as a guttural, and takes (.), as לִי , Cant. 8:1, לִי , Ezek. 28:13, comp. § 59, 2, b. The reason (as in verbs *Lamedh guttural*) is, that those suffixes take before them a half-vowel.

3. Before sufformatives beginning with a vowel א remains a consonant, and the form is regular, as לִי .

REMARKS.

1. Verbs *middle E*, like לִי , retain Tseri in the other persons. Instead of לִי is sometimes found the Aramæan form לִי for לִי (§ 24, 1, c, and 27, 2, c), Isa. 7:14. comp. Gen. 33:11, (after the form לִי , § 44, Rem. 2.)

2. In the *Inf.* occurs the *fem.* form לִי , Levit. 12:4, for לִי .

3. The *Part. fem.* is commonly, by contraction, לִי , seldom (with the Syriac punctuation) לִי , Cant. 8:10, and defectively written לִי , Deut. 28:57. In the forms לִי , 1 Sam. 14:33, and לִי , Neh. 6:8, the vowel is drawn back in the manner of the Syriac, § 24, 1, c, Rem.

4. א sometimes falls away, as in לִי , Numb. 11:11, לִי , Job 32:18. *Niph.* לִי , Lev. 11:43. *Hiph.* לִי , Jer. 32:35.

See the Remarks on verbs לִי , no. vi.

§ 74.

VERBS לִי . E. g. לִי , to reveal. Parad. *O*.
(Lehrgeb. § 109.)

These verbs, like those פָּל (§§ 68, 69), embrace two different classes of the irregular verbs; viz. לִי and לִי , which in Arabic are perfectly distinguished from each other, being actually written with י and ו . But in Hebrew the original י and ו have passed over into a feeble ה (§ 23, 3), in all those forms which end with the third radical, and which hence appear as verbs לִי ; e. g. לִי for לִי ; לִי for לִי .

יָחַד. By far the greater number of these verbs are originally יָחַד; only a few forms occur of verbs יָחַד. The two classes are therefore less prominently distinguished than verbs יָחַד and יָחַד.

A true verb יָחַד is יָחַד, whence יָחַד, *Part.* יָחַד, and the derivatives יָחַד, יָחַד; yet in the *Fut.* it has יָחַד (with *Yodh*.) In יָחַד (Arab. *يَحْد*), to answer, and יָחַד (Arab. *يَحْد*), to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew, (see the author's *Lex. art.* יָחַד). In Syriac the intermingling of these forms is carried still further, verbs יָחַד being also confounded with those יָחַד, i. e. with the two classes יָחַד and יָחַד of the Arabic.

Wholly different are those verbs whose third stem-letter is ה moveable, (distinguished by Mappiq;) e. g. יָחַד. They are inflected throughout like verbs *Lamedh gattural*. It is certain, however, that some verbs יָחַד originated in verbs with final ה moveable, this letter having lost its original strong and guttural sound, and become softened to a feeble

ה; e. g. יָחַד, Arab. *حَدَّ* = יָחַד; יָחַד, Arab. *حَدَّ* = יָחַד. Hence it is that verbs יָחַד are often related to those יָחַד, for which the verb יָחַד must be assumed as an intermediate form; e. g. יָחַד and יָחַד, to be hard; יָחַד, properly = יָחַד, to be open.

The grammatical structure of these verbs is as follows:—

1. The original *Yodh*, in all forms which end with the third radical, gives place to ה quiescent. The ה thus obtained has this peculiarity in its punctuation, that it disregards the usual punctuation of the final syllable, and in each form takes the same vowel through all the conjugations; thus—

ה quiesces in all the Præters in Qamets.

- in all the Futures and Participles Active in Seghol.
- in all Imperatives in Tseri.
- in the *Inf. absol.* (except in *Hiph.* and *Hoph.*) in Hholem.

The *Part. Pass. Kal* forms the only exception, in which the original י is also retained (יָחַד), as well as in some derivatives.

The *Inf. constr.* has always the feminine form in ת; hence יָחַד for יָחַד (*gelóveth*.)

In explanation of these forms we observe:

That in the *Prat. Kal*, יָחַד stands for יָחַד, according to § 24, 2, c, in order to avoid the diphthong; so in *Niph.* and *Hoph.* — *Piel* and *Hithp.* are based on the forms יָחַד, יָחַד (§ 51, Rem. 1), *Hiph.* on the form יָחַד, after the manner of the Arabic *أَقْبَلَ*.

In the *Fut. Kal*, יָחַד is a *Fut. A* for יָחַד (according to § 24, 2, Rem. a), whence also are such plural forms as יָחַד (see Rem. 4.) The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with Pattahh in the final syllable. See § 50, Rem. 2, § 53, Rem. 1.

That this vowel becomes Tseri in the *Imp.* may be explained on the ground, that as the form is shorter than in the *Fut.*, the tone falls more strongly upon the final syllable, and therefore requires the support of the stronger vowel Tseri. Compare the *construct state* of nouns in ה, § 87, 2, c.

The Hholem of the *Inf. absol.* is the regular vowel.

2. Before sufformatives which begin with a consonant (ר, נ), the original י is retained and quiesces—

In the *Prat. Kal* in Hhireq, as יָחַד.

In the Præters of the other conjugations it quiesces either in Tseri or Hhireq, as יָחַד or יָחַד; in the Passives, however, only Tseri is found, as יָחַד.

In the Futures and Imperatives in Seghol, as יָחַד, יָחַד.

The form יָחַד had its origin in יָחַד, and would properly be יָחַד (the actual form in the Chaldee, יָחַד, יָחַד, יָחַד); יָחַד is more contracted than יָחַד and retains no trace of the original *A* sound. יָחַד is likewise from יָחַד.

3. Before sufformatives beginning with a vowel (ו, א, אֶ, אִ) the *Yodh*, together with the preceding vowel falls away, (except in *Pause*;) e. g. יָחַד for יָחַד; יָחַד for יָחַד; יָחַד for יָחַד (but in *Pause* יָחַד, see Rem. 4, 11;) and also before suffixes, as יָחַד (Rem. 18.) But in the 3 *Prat. fem.* it passes over into ת, יָחַד.

4. The formation of the shortened Future, which occurs in all the conjugations, is strongly

marked, consisting in the casting away (*apocope*) of the ה־, by which still other changes are occasioned in the form. The shortened Imperative is also formed by apocope of the ה־.

REMARKS.

I. On Kal.

1. For the 3 *Præt. fem.* הִלְכָּהּ occurs also in the Syriac form הִלְכָּהּ, from הִלְכָּהּ, הִלְכָּהּ (comp. the verb הִלְכָּהּ, Rem. 1), as עָשָׂה, Lev. 25:21. So in *Hiph.* and *Hoph.*; e. g. הִרְצָה, Lev. 26:34, הִרְצָה, Jer. 13:19.

2. The *Inf. absol.* has also the form רָא, *videndo*, Gen. 26:28. As the *Inf. constr.* occurs also, though seldom, עָשָׂה, Gen. 50:20, רָא, Gen. 48:11, as well as the feminine form רָאָה, to see, Ezek. 28:17, like הִשָּׁהּ, § 45, 2, b.

3. The apocope of the *Fut.* occasions in Kal the following changes:—

a) The first stem-letter most commonly receives the helping-vowel Seghol, or, when the middle radical is a guttural, Pattahh, (§ 28, 4;) e. g. הָלַךְ for הִלְכָּהּ, עָשָׂה for עָשָׂה.

b) The Hhireq of the præformative is also sometimes lengthened into Tseri (because it is brought into an open syllable), as הָלַךְ from הִלְכָּהּ, רָאָה from רָאָה.

c) The helping-vowel is sometimes omitted; e. g. הָלַךְ, Numb. 21:1, הָלַךְ. The verb הָלַךְ has the two forms הָלַךְ and הָלַךְ, the latter with Pattahh on account of the *Resh*.

d) Examples of verbs which are *Pe guttural* (§ 57) as well as *Lamedh He*: עָשָׂה from עָשָׂה, וָעָשָׂה from וָעָשָׂה. Sometimes the punctuation of the first syllable is not affected by the guttural, as in הָלַךְ, הָלַךְ.

e) The verbs הָיָה, to be, and הָיָה, to live, which would properly have in the *Fut. apoc.* הָיָה, change these forms to הָיָה and הָיָה, because the Yodh prefers a vowel before it in which it may quiesce, (comp. the derivatives הָיָה for הָיָה, הָיָה for הָיָה, &c., § 84, no. v.) From הָיָה, to be, occurs once the form הָיָה for הָיָה, Eccles. 11:3.

z. The original ' is sometimes retained before the sufformatives beginning with a vowel (comp. no. 3 above), especially in *Pause*, and before *Nun parag. of the Fut.*, or where for any reason an emphasis rests upon the word. *Præt.* הָיָה, Deut. 32:37. *Imp.* הָיָה, Isaiah 21:12. *Fut.*

הָיָה, Deut. 8:13, more frequently like הָיָה, Isa. 21:12, (comp. Rem. 11.)

5. The *Part. act.* has also a *fem.* of the form הָיָה, Ps. 128:3, in the *Plur.* like הָיָה, Isa. 41:23, (after the form הָיָה, § 49, Rem. 1.) The *Part. pass.* is sometimes without ' , as עָשָׂה for עָשָׂה (prop. עָשָׂה), Job 41:25, עָשָׂה for עָשָׂה, 15:22.

6. Seldom is the second syllable defectively written, as הָיָה, 2 Samuel 15:33, הָיָה, Job 5:12.

II. On Niphal.

7. The apocope of the *Fut.* occasions here no further changes; e. g. הָיָה, Ex. 6:3.

III. On Piël, Pual, and Hithpaël.

8. In the *Præt. Piël*, the second syllable has Hhireq in the greater number of examples, as הָיָה, which is therefore adopted in the paradigm. Before suffixes, Hhireq is always employed, (because in this vowel the contraction is greater than in Tseri.) e. g. הָיָה, Ps. 44:20. Pual has always Tseri.

9. The *Fut.* loses, after the apocope, the Daghest forte of the second stem-letter, (comp. § 20, 3, a;) hence *Piël* הָיָה; *Hithp.* הָיָה, Gen. 9:21. Less frequently is the Pattahh then lengthened into Qamets, as הָיָה, 1 Sam. 21:14, הָיָה, Ps. 45:12.

10. In *Piël* and *Hithp.* are found also apocopated forms of the *Imp.*, as הָיָה, *whist!* Amos 6:10, הָיָה, 2 Sam. 13:5.

11. Examples of Yodh retained in cases where more commonly it is omitted, (see no. 3, and Rem. 4:) *Fut.* הָיָה, *will ye liken me*, Isa. 40:25, הָיָה, *they cover them*, Ex. 15:5.

IV. On Hiphil.

12. In the *Præt. Hiph.* the forms הָיָה and הָיָה are about equally common; before suffixes the latter is used as somewhat shorter than the other.

13. The Tseri of the *Inf. absol. Hiph.* is the regular vowel, (as in הָיָה); to this the *Inf. absol. Hoph.* conforms, as in הָיָה, Lev. 19:20. The verb הָיָה, to be much, has three forms of the *Inf.*, viz. הָיָה, much (used adverbially), הָיָה used when the *Inf.* is pleonastic, הָיָה the *Inf. constr.* Compare Gen. 41:49, 22:17. Deut. 28:63.

14. The *Fut. apoc.* has either the form יָרֶה , Isa. 41:2, יָפֶה , Gen. 9:27, or (with a helping-vowel) יָגֶל , for which, however, is invariably substituted the form יָגֵל (§ 27, Rem. 2, c), as יָגֵל , 2 Kgs. 18:11, יָגֵר , Ps. 105:24. Examples with gutturals: יָגֵל , Numb. 23:2, יָגֵל , &c. which can be distinguished from the *Fut. Kal* only by the signification.

15. The *Imp. apoc.* has invariably the helping-vowel Seghol or Pattahh, as יָרֶה , יָרֶה , יָרֶה , Ps. 51:4, יָרֶה for יָרֶה , Deut. 9:14, יָרֶה for יָרֶה , Ex. 33:12.

V. In General.

16. In the Aramæan, where, as before remarked, the verbs לֵא and לֵא flow into one another, both classes terminate, in the *Fut.* and *Part.* of all the conjugations, without distinction, in לֵא , Chald. לֵא . As imitations of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in הֵא , more seldom אֵא and יֵא , which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הֵיָה , to be, Ezek. 21:15. *עֵנָה*, opprimendo, Ex. 22:22. *הֵשָׁהָה*, Lev. 19:20. *Imp.* הֵיָה , be thou, Job 37:6. *Fut.* אֵלֵא־הָהָה , Jer. 17:17.* הֵאָה for הֵאָה , Prov. 1:10, לֵא־הָהָה , Lev. 18:7.*

The *Yodh* is found even at the end of the word (which is also a Syriasm) in הֵיָהָה , Isa. 53:10, הֵיָהָה , Jer. 3:6, and hence in the *Plur.* הֵיָהָה , Jos. 14:8.

17. In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive (§ 54, 2), where the third radical, which the conjugation requires to be doubled, appears under the form הָה ; viz. בָּאָהָה , contracted בָּאָהָה , to be beautiful, from בָּאָהָה , Gen. 21:16, the archers; but especially שָׁחָהָה , to bow, *Pilel* שָׁחָהָה , hence the Reflexive $\text{הִשְׁחָהָהָה$, to bow one's self, to prostrate one's self, 2 pers. הִשְׁחָהָהָה and הִשְׁחָהָהָה , *Fut.* הִשְׁחָהָהָה , *apoc.* הִשְׁחָהָהָה for הִשְׁחָהָהָה (analogous with הִשְׁחָהָהָה for הִשְׁחָהָהָה).

18. Before suffixes, the ה final, with the preceding vowel, falls away, as עָנָה , he answered

* With the Imperative signification in the two examples marked (*), as well as in 2 Sam. 13:12 (אֵלֵא־תִעָשֶׂה), the Tseri has no connexion, for in the greater number of examples this signification is not found, (הִשְׁחָהָהָה , Gen. 26:29. Jos. 7:9, בָּנִי־שָׁהָה , Jos. 9:24, הִרְאָהָה , Daniel 1:13, אֲנִירָהָה , Ezek. 5:12, in many MSS.) Tseri occurs, moreover, in the Infinitive; see the examples in the text.

me, יָנָהָהָה , *Fut.* יָנָהָהָה , *Hiph.* יָנָהָהָה . Very seldom does יָנָהָהָה take the place of הָה , as in יָנָהָהָה , he will cover them, Ps. 140:10, הִפְּנִיָהָהָה , smite me, 1 Kgs. 20:35. The 3 *Præt. fem.* always takes before *suff.* the form יָנָהָהָה (Rem. 1), as יָנָהָהָהָה , Job 33:4.

VI. Relation of Verbs לֵא and לֵא to each other.

19. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 16), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

20. Thus there are forms of verbs לֵא —

- Which have adopted the punctuation of verbs לֵא ; e.g. *Præt.* בָּלָהָהָה , Ps. 119:101; *Part.* הִפְּנִיָהָהָה , Eccles. 9:18. 8:12. *Piël Præt.* בָּלָהָהָה , Jer. 51:34, רָפָהָהָה , 2 Kgs. 2:21; *Fut.* יָגֵהָהָה , Job 39:24. *Hiph.* הִפְּנִיָהָהָה , and with *He parag.* (§ 44, Rem. 3) הִפְּנִיָהָהָה , Jos. 6:17.
- Which retain their own punctuation, but have adopted the הָה ; e.g. *Imp.* רָפָהָהָה , Ps. 60:4. *Niph.* הִפְּנִיָהָהָה , 1 Kgs. 22:25. *Piël Fut.* יָנָהָהָהָה , Job 8:21.
- Which in all respects have the appearance of verbs לֵא ; e.g. בָּלָהָהָה , Ruth 2:9. בָּלָהָהָה , Ezek. 28:16. *Inf.* הִשְׁחָהָהָה , Gen. 20:6. *Fut.* הִשְׁחָהָהָה , Job 5:18. *Part. fem.* יָנָהָהָהָה , Eccles. 10:5. *Part. pass.* בָּשָׂהָהָהָה , Ps. 32:1. *Niph.* הִפְּנִיָהָהָהָה , Jer. 51:9. *Hithp.* הִתְנַחֲמָהָהָהָה , 1 Sam. 10:6. *Inf.* הִתְנַחֲמָהָהָהָה , 1 Sam. 10:13.

21. On the contrary there are forms of verbs לֵא which in some respects follow the analogy of verbs לֵא ; e.g. in their consonants, יָנָהָהָהָה , Lam. 4:1, שָׁנָהָהָהָה , 2 Kgs. 25:29, יָנָהָהָהָה , 2 Chron. 16:12; in their vowels, הִפְּנִיָהָהָהָה , 1 Kings 17:14; in both, הִפְּנִיָהָהָהָה , 2 Sam. 21:12.

§ 75.

VERBS DOUBLY ANOMALOUS.

(Lehrgeb. § 110.)

1. Such are verbs which have two stem-letters affected by anomalies already described. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדָהָהָהָה are formed *Fut.* נָדָהָהָהָה , Nah. 3:7, and נָדָהָהָהָה , Gen. 31:40 (after the analogy

Aor. ἤλθον, Fut. ἐλεύσομαι, and in Latin, *fero*, *ferre*, *tuli*, *latum*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the verb βαίνω, Aor. 2. ἔβην, from the original form βα-ω.

Of these verbs the following are the most common:—

שָׁמַח, *to be ashamed*, Hiph. הִשְׁמַח, but also הוֹשִׁיחַ (from הָשָׁח), especially with the intransitive signification *to feel shame*.

יָצָא, *to go*, Fut. יֵצֵא (from יָצָא), Imp. יֵצֵא. Inf. absol. יֵצֵא, constr. יָצָא. Niph. יֵצֵא. Piél. יֵצֵא. Hiph. הִצִּיחַ.

טוֹב, *to be good*, Præt. טוֹב. Fut. יֵטֵב (from טוֹב). Inf. טוֹב. Hiph. הִטִּיב.

יָרָא, *to fear*. Fut. יֵרָא (from יָרָא).

נָצַח, *to place*, neither used in Kal. Niph. נִצַּח, *to stand*. Hiph. and Hoph. הִנָּצַח and הִנָּצַח. Hithp. הִתְנַצַּח.

פָּצַע, *to break in pieces*. Fut. יִפְצַע (from פָּצַע). Imp. פִּצֵּץ. Niph. נִפְצַע. Piél. נִפְצַע (from פָּצַע). Pil. פִּצֵּץ (from פָּצַע). Reflex. הִתְפַּצֵּץ. Hiph. הִפְצִיץ. Piél. פִּצֵּץ, Job 16:12.

צָרָה and צָרָה, *to be strait*. Hence Præt. צָרָה. I am in a strait, lit. it is strait to me, from צָרָה. Fut. יֵצֵר (from צָרָה) and יֵצֵר. Hiph. הִצִּיר, *to bring into a strait, to distress*. The related form צָרָה is transitive, *to press*, hence to besiege.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrowed tenses from each other; e. g. יָכַל, Kal Præt. he is able, יֵכַל, Fut. Hoph. he will be able, used for Fut. Kal which is wanting; so יָסַח, he has added, borrows its Inf. and Fut. from Hiph. הִסָּח, הִסָּח.

Rem. 2. The early grammarians often speak of mixed forms (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside, (e. g. הִתְקַדְּמָה, § 47, Rem. 3;) in others, the form seems to have originated in misapprehension, e. g. בָּנִיתָךְ (§ 88, Rem. 2), or in the inaccuracy of colloquial usage; others again are merely false readings. The assertion is incorrect that in Arabic also such mixed forms are to be found. (Lehrgeb. § 114.)

CHAP. III. — THE NOUN.

§ 78.

GENERAL VIEW.

(Lehrgeb. § 115.)

1. In treating of the formation of the noun, it is necessary to keep in view its relation to the verb, since most nouns are derived from verbs, and even those which are not, whether primitives or derived from other nouns, follow the analogy of the verbals. Besides, on this connexion is based the explanation of the forms by which the gender of nouns is distinguished, (§ 79.)

The Adjective agrees entirely with the Substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives, (§ 82, Rem. 1.)

2. The further inflexion of the noun is not at all affected by cases, the consideration of which, as they are merely indicated by prepositions without any change in the form of the noun, belongs not to this division of grammar, but to Syntax, (§ 115.) On the contrary, the connexion of the noun with suffixes, with the Feminine, Dual, and Plural terminations, and with a noun following in the genitive, produces numerous changes in its form, and thus gives rise to another species of declension, which is one of the most important parts of the system of forms and inflexions. Even for the Comparative and Superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax, (§ 117.)

The term *declension* (κλίσις) properly denotes the variation of the ground-form by cases (*casus*, πτώσεις), as in Greek and Latin: I may be permitted to retain it, however, though it does not properly express the mode of inflexion in Hebrew nouns, just as in the verb the term *conjugation* is employed, though not in its ordinary sense.

§ 79.

FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitish languages, has but two genders, the *masculine* and *feminine*. Inanimate objects, properly of the

neuter gender, and abstract ideas, for which other languages have a neuter *form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter, (Syntax, § 105, 2—4.)

The masculine, as being the most common and important form of the noun, has no peculiar mark of distinction, the ground-form of every noun (with the exceptions given in no. 2) being, as such, regarded as masculine. The feminine is distinguished by the two following characteristic terminations appended to the masculine, viz.—

a) An accented הַ- .

b) An unaccented הַ- , after 'a guttural הַ- ; e. g. קָדוֹשׁ , קְדוּשָׁה ; מִשְׁפָּחָה , מִשְׁפָּחָהּ ; מִשְׁפָּחָהּ , מִשְׁפָּחָהּ . When the masculine ends with a vowel, it forms its feminine by the addition of הַ alone, as עָבְרָה , a *Hebrew*, עָבְרָהּ , a *Hebrewess*; חַטָּא , a *sinner*, חַטָּאתָהּ , *sinfulness*, *sin*. For the vowel-changes occasioned by the addition of these terminations, see § 91.

Rem. 1. The feminine ending הַ (הַ-), which is found not only in the other Semitic dialects, but in the Greek, as well as the Latin and several languages derived from it, is also (§ 44, 1) employed as such in the verb, (הִתְחַלְּתִי). From this probably proceeded the second, the unaccented הַ- ; so also in Arabic

the unaccented termination $\text{ah } \text{آ-}$ is pronounced exactly like an obtuse é , *éth*, (compare the transition from the clear *a* of the Latin and Gothic terminations to the obtuse *e* in German and French.) This change of final ה to הַ occurs often, (see § 19, 1.) The feminine form in הַ- is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives that it is *found* more frequently than the other, (e. g. לִלְבָּשׁ oftener than לִלְבָּשָׁהּ , לִלְבָּשׁ than לִלְבָּשָׁהּ); it is moreover a favourite form for the *construct state*, because the הַ facilitates the transition to the following word. § 92, Parad. B.

For some variations of the termination הַ- see § 91, Rem. 1.

2. Unusual feminine terminations:—

a) א- , Aramæan orthography for הַ- , found chiefly in the later writers; e. g. שָׁמְנָא , Ps. 127:2, שָׁמְנָא , Ezek. 27:31.

b) הַ- , without the accent, as חֲזָקָהּ , Deut. 14:17, חֲזָקָהּ , Hos. 7:4. compare Ez.

40:19. 2 Kgs. 16:18. In all these examples there should be the usual accented הַ- , but the Punctators, not suspecting the feminine here, marked the הַ (by depriving it of the tone) as paragogic, which is entirely out of place.

c) הַ- , almost exclusively poetical; e. g. חֲזָקָהּ , Ex. 15:2, חֲזָקָהּ , Ps. 60:13; but in prose also is found חֲזָקָהּ , Gen. 19:34. Ex. 9:6. Jon. 4:7.

d) הַ- (accented) very rare; חֲזָקָהּ , Ezek. 28:13, אֵילָה (a *grove*) proper name of a town on the Arabian Gulf.

2. Besides those feminines which are distinguished by an appropriate termination in the singular, there are (a) a number of others which receive it only in the plural, as אִמֹּת , *mother*, *plur.* אִמֹּת ; (b) others which fluctuate between the *mas.* and *fem.* genders; (c) those which are properly *common*. See Syntax, § 105.

§ 80.

DERIVATION OF NOUNS.

(Lehrgeb. § 117.)

Nouns are either *primitive* or *derivative*. The latter are derived either from the verb (*Verbals*), or from another noun, (*Denominatives*.) The Verbals are far the most numerous class.

Rem. 1. Many of the early grammarians, who admitted none but verbs as *Stem-words*, classed *all* nouns among the verbals, and divided them into *Formæ nude*, i. e., such as have only the *three* (or *two*) Stem-letters, and *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end. These formative letters are—

הַ , אֵ , יֵ , וֵ , לֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , זֵ , חֵ , טֵ , יֵ , כֵ , לֵ , מֵ , נֵ , סֵ , עֵ , פֵ , קֵ , חֵ , צֵ , מֵ , בֵ , גֵ , דֵ , $\text{זֵ}</$

§ 81.

PRIMITIVE NOUNS.

(Lehrgeb. § 118.)

1. It is often difficult, and sometimes impossible, to determine whether a noun is primitive, or is derived from a stem-verb; since even those nouns which are most clearly primitive (e. g. *בָּקָר*, *ox*) have the form of simple verbals, following the same analogy, and the language may once have had the verbal-stem, though it is no longer found. But it may be assumed in general that the number of Primitives is very small, most of the names even of natural objects being derived from stem-verbs; e. g. *עֵזְרָא*, *he-goat*, (prop. *shaggy*, from *עָזַר*); *שְׂטוּר*, *stork*, (prop. *plia*, sc. *avis*); *שֶׁבַע*, *barley*, (prop. *bearded*, also from *עָזַר*); *זָהָב*, *gold*, (from *זָהַב* = *זָהָב*, *to be yellow*.) Decidedly primitive are the cardinal numbers, and there are many names of members of the body, in men and beasts, for which no stem-verb can be found, as *רֹאשׁ*, *head*, *קֶרֶן*, *horn*, *שֵׁן* (*dual שְׁנַיִם*), *riřen*, *female breast*, [see *Lex. Man. s. v.*], *שֵׁן*, *tooth*, &c.

2. In the grammatical treatment of nouns, it makes no difference whether they are Primitives or Verbals, since both classes perfectly agree in form. Some follow the analogy of the regular, others that of the irregular verb; e. g. *אָדָם*, *man* (as if from *אָדָם*), *עֵרֵב*, *raven*, (as if from *עָרַב*); on the contrary, *הָר*, *mountain*, *אָב*, *futher*, *אִמָּה*, *mother*, as if from, *אָבָה*, *אָמָה*.

§ 82.

VERBAL NOUNS IN GENERAL.

(Lehrgeb. § 119.)

1. In Hebrew, as in Greek and Latin, the Verbal Nouns are connected immediately with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as Nouns, e. g. *דָּעָה* (*to know*), *knowledge*, *אֵיבָה* (*hating*) *enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in other dialects and in the irregular verb, become the usual forms of the Verbal Noun; e. g. the Participles *קָשָׁל*, *קָשָׁל*, the Infinitives *מִקְשָׁל*, *מִקְשָׁל* (§ 45, 2), &c. Some, as the Arabic shews, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that Nouns, which were originally Infinitives regularly denote the *action*, *property*, &c. expressed by the verb (with other nearly related ideas, such as *the place* of the action), and are, therefore, mostly *abstract*; that participial Nouns, on the contrary, denote, for the most part, the *subject* of the action, or that to which the property belongs, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples, which is not characteristic of the form.

Rem. It need not appear strange, moreover, (and indeed all languages exhibit it,) that a noun which in form and by usage is properly abstract should be employed metaphorically as a concrete, and *vice versâ*. So in English we say, *his acquaintance*, for those with whom *he is acquainted*; the *Godhead*, for God himself; in Heb. *מִדָּעָה*, *acquaintance* and an *acquaintance*; *מִדָּה*, *simplicity*, for a *simple one*; on the contrary, *מִדָּה*, *that which sinneth*, for *sin*, which is a frequent use of the *fem. concrete*. § 83, 5, 6, 11.

§ 83.

NOUNS DERIVED FROM THE REGULAR VERB.

(Lehrgeb. § 120.)

We distinguish here—

I. Forms originally Participles, and participial Nouns, from *Kal*.

1. *קָשָׁל*, *fem. מִקְשָׁל*, the most simple participial form of Verbs *middle A* (§ 49, 2), in use as a participle only in verbs *ע* (§ 71, 4.) It is most frequently employed as an adjective expressing *quality*, as *חָכָם*, *wise*, *חֲדָשׁ*, *new*. It also occurs, however, as an Infinitive-form. (No. 12.)

2. *קָשָׁל*, *fem. מִקְשָׁל*, Part. of verbs *middle E* is likewise the form of adjectives of quality; e. g. *זָקֵן*, *old*, *old man*, *יָבֵשׁ*, *dry*. Sometimes, though seldom, the Tseri is impure, and this form is then related to no. 5; e. g. *אֵבֶל*, *mourning* (in other dialects *אֵבֶל*), *fem. מִן־אֵבֶל*, *that which is plundered*.

3. *קָשָׁל* and *קָשָׁל* (with Hholem impure), *fem. מִקְשָׁל*, Part. of verbs *middle O*; e. g. *יָרָא*, *fearing*, *יָרָא*, *fowler*; then frequently as an adjective, even when no Præt. with Hholem is found, as *גָּדוֹל*, *great*, *רָחוֹק*, *distant*, *עָשָׂק* = *עָשָׂק*, *oppressor*, (comp. no. 21.)

4. קוּשֵׁל, קוּשֵׁל, *fem.* קוּשֵׁלָה, the usual participial form of transitive verbs; e.g. אֹיֵב, *enemy*, וּנְקָה, *suckling*; hence of the instrument by which the action is performed, as חֹרֵשׁ, *a cutting instrument, a tool*. A feminine with a collective signification is found in אֶרְכָּבָה, *caravan*.

5. קוּשֵׁל and קוּשֵׁל, passive Participles of Kal, the latter (*Chaldaizing*) form employed rather as a substantive, like the Greek verbals in *τός*; e.g. אֶסְוִר, *imprisoned*, מְשֻׁחָה, *anointed*, אֶסְוִר, *prisoner*, מְשֻׁחָה, *anointed one*. With an active signification also, in intransitive verbs, as צָעִיר, *small*, עֲצוּם, *strong*. Some words of this form express the time of the action, as קֶצֶר, *time of harvest*, חֶרֶשׁ, *time of ploughing*, like the Greek Verbals in *τός*, e.g. ἀμυρός, ἀπορός, properly *the being harvested, or ploughed*. The Feminines and Plurals are prone to take the abstract signification, (Synt. § 105, 2;) e.g. שְׁוֹעָה, *deliverance (the being delivered)*, הַקְשָׁיִים, *the act of embalming*.

6. קוּשֵׁל (for קוּשֵׁל), with Qamets impure. In Arab. it is the usual intensive form of the Participle, and hence in Heb. expresses what is *habitual*; e.g. נָצַח, *apt to butt*, חַטָּא, *sinner*, (prob. from חָטָא, *sinning*), גָּנַב, *thief*; so of occupations, trades; e.g. טָבַח, *cook*, חָרַשׁ, (for חָרַשׁ), *faber*. Here again the feminine often takes the abstract signification, as חַטָּאת (for חַטָּאת), *sinfulness, sin*. Such intensive forms are also the three following.

7. קוּשֵׁל and קוּשֵׁל, of which forms are most adjectives in the Chaldee. צָדִיק, *righteous*, אֲדִיר, *strong*, חַנּוּן, *compassionate*. In Heb. from intrans. verbs alone.

8. קוּשֵׁל, as יוֹסֵר, *censurer*, שׂוֹרֵר, *one that is drunken*, גִּבּוֹר, *strong one, hero*; seldom in a passive sense, as יָלוּד, *born*, אֲיוּב, *proper name, (persecuted.)*

9. קוּשֵׁל indicates very great intensity, often excessive, so as to become a fault or a defect; e.g. קָלָה, *bald-headed*, אֵם, *dumb*, יָעֵר, *blind*, עֵרָה, *lame*, חֵרֵשׁ, *deaf*. The *abstr. sig.* is found in the *fem.*, as עֵרָה, *blindness*.

II. Forms which were originally Infinitives of Kal.*

10. קוּשֵׁל, קוּשֵׁל, קוּשֵׁל (with pure vowels) the simplest form of the Infinitive, of which the

first and last are employed in the verb, (§ 45, 2.) As Nominal forms they are all unfrequent, e.g. מִנְּיָר, *man*, מִנְּיָר, *ornament*, מִנְּיָר, *laughter*. Instead of these, the three Segholate forms—

11. קוּשֵׁל, קוּשֵׁל, קוּשֵׁל, are far more frequent; e.g. מִנְּיָר, *king*, (for מִנְּיָר, § 28, 4, and 27, Rem. 2, c;) מִנְּיָר (for מִנְּיָר), *book*; מִנְּיָר (for מִנְּיָר), *holiness*; these have the characteristic vowel in the first syllable, and the helping-vowel Seghol in the second. Instead of the Seghol, a Pattahh is used with gutturals, (§ 28, 4,) as מִנְּיָר, *seed*, מִנְּיָר, *eternity*, מִנְּיָר, *work*. Examples of feminines: מִנְּיָר, *queen*, מִנְּיָר, *fear*, מִנְּיָר, *help*, מִנְּיָר, *wisdom*.

In masculines as well as feminines, the *abstract* is the prevailing signification, and is the original one even in cases where the *concrete* occurs; e.g. מִנְּיָר and מִנְּיָר, (on the tendency to employ abstract terms as names of office see § 105, 2, b;) מִנְּיָר, *a youth*, (prop. *the season of youth*, comp. in Eng. *youth* and *a youth*;) מִנְּיָר, *brutish*, (prop. *brutishness*.) For the *abstract*, in such cases, another form is employed, as מִנְּיָר, *royalty*, מִנְּיָר, *youth*.

12. קוּשֵׁל, like no. 1, and קוּשֵׁל, *fem.* קוּשֵׁלָה, often from verbs *middle E*, with the *abstr. sig.*; e.g. מִנְּיָר, *hunger*, מִנְּיָר, *guilt*, with *concretes* of the form no. 2, (מִנְּיָר, *hungry*, &c.;) very frequent in the *Fem.*, as מִנְּיָר, *righteousness*.

13. קוּשֵׁל (for קוּשֵׁל), קוּשֵׁל (for קוּשֵׁל), קוּשֵׁל, with an impure vowel between the second and third radicals, and a Sheva under the first, as קוּשֵׁל (for קוּשֵׁל), *book*; קוּשֵׁל (for קוּשֵׁל), *pain*; קוּשֵׁל, *way*, חֲלוֹם, *dream*, גִּבְרָה, *dwelling*; sometimes with *Aleph prosthetic*, as מִנְּיָר (prop. *deception*), *deceitful stream*, i.e. one which fails in summer; מִנְּיָר, *brood*. The corresponding *Feminines* will suggest themselves; the forms קוּשֵׁלָה, קוּשֵׁלָה, coincide with those of feminines in no. 5.

14. קוּשֵׁל, the Chaldee form of the Infinitive; e.g. מִנְּיָר, *judgment*. מִנְּיָר forms are, מִנְּיָר, *song*, מִנְּיָר, *desire*, מִנְּיָר, *booty*, מִנְּיָר, *kingdom*, מִנְּיָר, *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מִנְּיָר, *altar*, מִנְּיָר, (from מִנְּיָר, *to drive*), *place of driving*, i.e. *to which cattle are driven*.

15. קוּשֵׁל, קוּשֵׁל, and other similar forms, with the terminations וֹן and וֹת, which are generally appended to the Segholates, as מִנְּיָר, *reckoning* (from מִנְּיָר), מִנְּיָר, *offering*, (immediately from

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or the so called *Nomina actionis*; comp. Tychsen's Arab. Grammat. S. 66. Rosenmülleri Instit. Ling. Arab. § 155.

תָּרַב); but there are also forms like זָכַר, *remembrance*.

For הָ there is a truncated form י, written also ה, which occurs especially in proper names, as מִנְיָה and מִנְיָה, for מִנְיָה (comp. Πλάτων, *Plato*.) In *Patronymic* and *Gentile* nouns (§ 85, 6), the *Nun* is restored; e. g. שְׁלֵמִי from שְׁלֵמָה.

16. Segholate forms to which is appended the fem. ending הָ; e. g. רָפְאוּהָ *healing*. In the Syriac, this is the usual termination of the Infinitive. The ה is properly a sign of the Feminine, and the masculine form would be רָפְאוּ (comp. עָבַר, עָבְרָה, § 79, 1.)

III. Participles of the derived Conjugations.

17. From *Niph.* תִּשְׁמַח, as תִּשְׁמַחוּ, *Phur. wonders*.

18, 19. From *Piël* and *Hiph.*; e. g. מְנַחֵם, *snuffers*, מְנַחֵמָה, *pruning-knife*.

20. From *Poël*, as חֹתֶמֶת, *signet-ring*, prop. *that which seals*.

21. From *Pil.* תִּשְׁמַח, fem. תִּשְׁמַחָה, and 22. תִּשְׁמַחֵל, for the most part adjectives of colour, as אָדָם, *fem. אָדָמָה, red*, יָרוֹן, *green*.

23. תִּשְׁמַחֵל, תִּשְׁמַחֵל, forms of Adjectives with a diminutive signification (§ 54, 3), as אֲדָמָה, *reddish*, יָרוֹן, *yellowish*; hence in a contemptuous sense, like *miser, misellus*, Germ. *Gesinde, Gesindel*, [*man, minnikin*,] as אֲסָפָה (with the passive form for אֲסָפָה), *collected rabble*, Numb. 11:4.

IV. Infinitives of the derived Conjugations.

24. From *Niph.* of the form תִּשְׁמַחוּ, *struggles*.

25. From *Piël*, like תִּשְׁמַח, *dispersion*, more frequently in the fem., as תִּשְׁמַחָה, *request*, with Qamets impure.

26. תִּשְׁמַח, and 27. תִּשְׁמַחֵל, likewise Infinitives of *Piël*, the latter very common in Arabic; e. g. תִּשְׁמַח, *folding of the hands*; תִּשְׁמַח, *benefit*; תִּשְׁמַח, *mantle*.

28. From *Hiph.* of the form תִּשְׁמַחוּ, *remembrance-offering*, תִּשְׁמַחוּ, *annunciation*, [Ez. 24:26, תִּשְׁמַחוּ, *ut audiant aures*, Man. Lex.,] Aramaean Infinitives. The Qamets is impure.

29. From *Hithpa.* תִּשְׁמַחוּ, *register*.

30. From *Poël*, like תִּשְׁמַח, *folly*, and 31. like תִּשְׁמַח, *smoke*, the latter form common in Arabic.

32. From *Pil.* תִּשְׁמַח, *a putting on*, and 33. תִּשְׁמַח, *adultery*.

34. תִּשְׁמַחוּ, *opening*, Inf. of no. 23.

35. תִּשְׁמַח; e. g. תִּשְׁמַח, *flame*, (comp. § 54, 6.)

36. Quadrilaterals, like תִּשְׁמַח, *locust*.

§ 84.

NOUNS DERIVED FROM THE IRREGULAR VERB.

(Lehrgeb. § 121.)

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. From Verbs פָּ.

Connected with the *Inf.* of *Kal*, 14. מִתָּן, *gift*, מִתָּן, *overthrow*; of *Hiph.* 28. מִתָּן, *deliverance*. The noun מִתָּן, *knowledge*, from יָדַע; see § 70.

II. From Verbs עָ.

From the *Part. Kal*. 1. פָּם, *upright* (like תִּשְׁמַח), commonly with *Pattahh* (to indicate the sharpening of the syllable), פָּם, *abject*, רַב, *much*, *Fem.* פָּמָה, *fat*; 2. פָּמָה, *fat*. From the *Inf.* 10, 11. פָּמָה, *booty*, פָּמָה, *favour*, פָּמָה, *law*, *Fem.* פָּמָה, *word*, פָּמָה, *law*; 14. פָּמָה, *fastness*, פָּמָה, *that which surrounds anything*, *Fem.* פָּמָה, *roll*. The form פָּמָה sometimes, by retraction of the tone, becomes a Segholate form, as פָּמָה, *bitterness*, פָּמָה, *timidity*, (from פָּמָה). 22. פָּמָה, *contemned*, פָּמָה, *naked*, (a collateral form of *Pilpel*.) 27. פָּמָה, *praise*, פָּמָה, *prayer*, with the Segholate form also, as פָּמָה, *a melting away* (from פָּמָה), פָּמָה, *mast*, (from פָּמָה, *to make a shrill, tremulous sound*.) From the unfrequent *Conj.* *Pilpel* (§ 54, 4), פָּמָה, *wheel*, from פָּמָה, *to roll*.

III. From Verbs סָ and עָ.

The Participial forms are regular. Forms originally Infinitives are — 10. פָּמָה, *Fem.* פָּמָה, *knowledge*, פָּמָה, *counsel*. 13. פָּמָה for פָּמָה, *divan*. 14. פָּמָה, *fear*, פָּמָה, *snare*, פָּמָה, *birth*, פָּמָה, *punishment*; from a verb prop. פָּמָה, *the best*. 27. פָּמָה, *inhabitant*, פָּמָה, *generation*, פָּמָה, *the south*.

IV. From Verbs עָ and עָ.

Participles: 1. פָּמָה, *foreign*; 2. פָּמָה, *stranger*, פָּמָה, *a witness, testimony*; 3. פָּמָה, *good*, פָּמָה, *what*

* On the formation of Feminines without the Daghesch, see § 91, Rem. 2.

is good. *Infinitives*: 11. the different Segholate forms, as מָוֶת, *death*, and בַּיִת, *house*; קוֹל, *voice*, רוּחַ, *spirit*; *Feminines*, שָׁנָה, *year*, 14. מְנוּחָה, *Fem.* *rest*, מְקוֹם, *place*, also מְנוּחָה, *oar*, (from שָׁנָה); 27. מְנוּחָה, *intelligence*, תְּעוּדָה, *testimony*; 28. מְנוּחָה, *rest*.

Rem. A *Vav* or *Yodh* in one of these nouns does not enable us to decide with certainty whether it is derived from a verb וָ or וֵ, since the derivatives of each of these classes sometimes borrow forms from the other, (comp. § 71, Rem. 8, and § 72, 2;) hence מְנוּחָה, *strife*, from נָח, *Niph.* נָח, *to contend*; מְנוּחָה, *house*, from נָח, *to spend the night*.

V. From Verbs הָ.

Participles: 2. נָחָה, *fair*, נָחָה, *hard*, *Fem.* נָחָה. Some lose the ה, as נָח, *sign*, for נָחָה. 4. נָחָה, *seer*, *Fem.* נָחָה, *burnt-offering*. 5. נָחָה, *covering*, נָחָה, *pure*, נָחָה, *poor*. *Originally Infinitives*: 11. The Segholates in different forms; not often with the ה retained, as in נָחָה, *a weeping*, נָחָה, *friend*, נָחָה, *vision*, *revelation*, (Isa. 28 : 7, 15; see *Commentär in loc.*) commonly without it, as נָחָה (for נָחָה). Sometimes the original ו or ו reappears. ו then quiesces in Hhireq (comp. on נָחָה, § 74, Rem. 3), as in נָחָה, *fruit*, נָחָה, *sickness*. ו also quiesces, as in נָחָה, *waste*, and in Masculines seldom remains moveable, as in נָחָה, *end*, though in Feminines it is always so, as in נָחָה, *humility*, נָחָה, *garland*. 13. נָחָה, *winter*, נָחָה, *fem.* נָחָה, *a drinking*; *Fem.* נָחָה (for נָחָה, נָחָה), *part*, נָחָה, *the midst*, נָחָה, *captivity*. 14. נָחָה, *possessions*, נָחָה, *appearance*; *Fem.* נָחָה, *command*. Apocopated form נָחָה, *height*, for נָחָה. 15. נָחָה, *wealth*, נָחָה, *destruction*. 27. נָחָה, *structure*, נָחָה, *brood*, also נָחָה (for נָחָה), *straw*. 28. נָחָה, *testicle*, for נָחָה, from נָחָה.

VI. From doubly Anomalous Verbs.

We present only some cases of especial difficulty:—

1. From a verb נָח and נָח, נָח, for נָחָה, from נָחָה, Job 41 : 16.
2. From a verb נָח and נָח, נָחָה, *precept*, *law*, נָחָה, *sign*, prob. from נָחָה.
3. From a verb נָח and נָח, נָח, *tumult*, Numb. 24 : 17, from נָחָה, for נָחָה.
4. From a verb נָח and נָח, נָח, *island*, from נָחָה, *to dwell*, for נָחָה; נָח, *sign*, for נָחָה from

נָחָה; נָח, *cord*, from נָחָה; נָח, *chamber*, for נָחָה, from נָחָה, *to dwell*; נָח, *people*, from נָחָה, Arab. *to flow together*.

To the learner the stem is often obscured also by contraction, when it contains *Nun*, *Daleth*, or *He*; e. g. נָח, *wine-press*, for נָחָה, נָחָה (from נָחָה); נָח, *anger*, for נָחָה; נָח, *coulter*, for נָחָה; נָח for נָחָה (from נָחָה) *brightness*.

§ 85.

DENOMINATIVE NOUNS.

(Lehrgeb. § 122.)

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. נָחָה, *eastern*, immediately from נָחָה, *the east*, which is itself derived from the verb נָחָה.

2. Most of the forms which nouns of this class assume have already been given, the Denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of Nouns derived from the verb. The Verbal with מ prefixed, e. g., was employed to express the *place of an action*, (§ 83, no. 14;) accordingly this מ was prefixed to a noun in order to make it a *designation of place*, (see no. 3.) In Greek and German, also, the Verbals and Denominatives are exactly analogous.

The principal forms are the following:—

1. In imitation of the *Part. Kal* (no. 4 of the Verbals), נָחָה, *porter*, from נָחָה, *gate*; נָחָה, *herdsman*, from נָחָה, *cattle*; נָחָה, *vinedresser*, from נָחָה, *vineyard*.

2. Like Verbals of no. 6, נָחָה, *archer*, from נָחָה, *bow*; נָחָה, *seaman*, from נָחָה, *salt*, *sea*. Both these forms (nos. 1, 2) indicate one's *employment*, *trade*, &c., like Greek nouns in *της*, *τεός*, e. g. *πολίτης*, *γραμματεός*.

3. Nouns with מ prefixed, expressing the place of a thing, (comp. no. 14 of the Verbals;) e. g. נָחָה, *place of fountains*, from נָחָה, *fountain*; נָחָה, *place about the feet*, — *about the head*, from נָחָה, *head*; נָחָה for נָחָה, *field of cucumbers*, from נָחָה, *cucumber*. Comp. *ἀμπελῶν*, from *ἀμπελος*.

4. Abstract nouns formed from concretes by the addition of נָח and נָח (comp. the English terminations *dom*, *hood*, *ness*, &c.); e. g. נָחָה, *kingdom*, immediately from נָחָה, *widow*—

hood, from *אַלְמָנָה*, *widower, widow*; *רֵאשִׁית*, *principium*, from *רֵאשׁ* = *ראש*, *princeps*. (See the Verbalis, no. 16.)

5. Concretes formed by the addition of *ן*, *י*; as *מִזְמִין*, *eastern*, from *מִזְרָם*; *מַחְדֵּן*, *hinder*, from *מַחֲדֵּן*; *מַחְדֵּן*, *hinder part*; *מַחְדֵּן*, *wound*, hence *animal flexum, serpent*, from *מַחְדֵּן*, *a winding*.

ן and *י* form also *diminutives*, like the Syriac *ן*; as *אֵינָן*, *little man in the eye, apple of the eye*, from *אֵין*; *אֵינָן*, term of endearment for *אֵין*, probably from a contracted form of the colloquial language. To the Denominative belongs—

6. The termination *י*, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentiles, and Patronymics*; e. g. *זָרָה*, *strange*, from *זָרָה*, *anything foreign*; *שִׁשִּׁי*, *the sixth*, from *שֵׁשׁ*, *six*; *מוֹאבִּי*, *Moabite*, from *מוֹאָב*; *יִשְׂרָאֵלִי*, *Israelite*. When the substantive is a compound, it is commonly resolved again into two words; e. g. *בְּנֵי־יִמִּי*, *Benjaminite*: for the use of the article with such forms, see § 109, Rem.

§ 86.

THE DUAL AND PLURAL.

(Lehrgeb. §§ 124, 125.)

1. The *Plural* termination for the *masculine gender* is *ִים*, e. g. *דְּרָסִים*; seldom written defectively (*ִים*), as in Gen. 1:21, *תְּבַרְכֵם*. Nouns ending in *ִי* or *ִי*, however, take *ם* only, as *שָׁנִי*, *Plur.* *שָׁנִים*, unless etymology requires the doubling of the *Yodh*, (see § 90, 8.) Nouns in *ִי* lose this termination when they take the plural ending; e. g. *דְּרָסִים*, *Plur.* *דְּרָסִים* (comp. § 74, Rem. 18.)

Unusual terminations of the *Plur. mas.* found almost exclusively in the poets and later writers:—

- ִים* as in the Chaldee and Syriac; e. g. *תְּבַרְכֵם*, Prov. 31:3, *יָמִים*, Dan. 12:13, defectively written *יָמִים*, *islands*, Ezek. 26:18.
- ִים* (not to be confounded with the suffix *ם* of the same form, § 33, table); e. g. *שָׁנִי* for *שָׁנִים*, Jud. 5:15; *אֱלֹהֵי*, *the Almighty*, (*Pluralis majestatis*, see § 106, 2, b.)
- ִים* (*ם* and *י* cast off), the most unfrequent, and by some disputed; exs. *מִי* for *מִיָּם*,

strings (of a musical instrument), Ps. 45:9. *הַחֲשִׁלִּים*, *warriors who fought from chariots*, 2 Sam. 23:8, for which, in 1 Chron. 11:11, the *Qeri* has *הַחֲשִׁלִּים*.

2. The *Plural* termination for the *Feminine gender* is *ִים*. This takes the place of the feminine termination *ִים*, or *ִים*, when the noun in the singular ends with one of these; otherwise it is merely appended to the form of the singular, (see § 79, 2, a;) exs. *תְּהִלָּה*, *Plur.* *תְּהִלָּה*; *אֲהָרָה*, *Plur.* *אֲהָרָה*; *בְּנֵי־יִמִּי*, *Plur.* *בְּנֵי־יִמִּי*. Feminines in *ִי* form their *Plural* in *ִים*, and those in *ִי*, in *ִים*; e. g. *עֲבָרָה*, *Plur.* *עֲבָרָה*; *מַלְכָּה*, *Plur.* *מַלְכָּה*. These plural terminations have, however, for their basis the feminine endings *ִים* and *ִים* in the singular.

It is only from a disregard of the origin of the terminations *ִים* and *ִים* that some words which end with them form their *Plural* by the addition of *ִים*; e. g. *הִתְחַדֵּם*, *Plur.* *הִתְחַדֵּם* and *הִתְחַדֵּם*, *Plur.* *הִתְחַדֵּם*; *אֲלֵמֶתִים*; and many other instances. Strictly in the manner of the Syriac is the formation of the *Plural* *עֲדָה־וֹת* *vedh-voth*, with *Vav* moveable, from the singular *עֲדָה*.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 90, 92.

3. Words which are of two genders (§§ 79, 2, b. 105, 4) have often, in the *Plural*, both the masculine and feminine terminations; e. g. *שָׁנִים*, *Plur.* *שָׁנִים* and *שָׁנִים*; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations; e. g. *דָּוָר*, *masc.*, *Plur.* *דְּוָרִים* and *דְּוָרִים*, *fem.*, *Plur.* *דְּוָרִים* and *דְּוָרִים*. The gender of the singular is here retained in both the plural forms; e. g. *זֶפְתִּי*, *masc.* *זֶפְתִּי*, *masc.* Zeph. 3:3. *דְּוָרִים*, *masc.* Job 42:16.

Sometimes usage makes a distinction between the two forms for the plural of the same word. Thus *יָמִים*, *days*, and *שָׁנִים*, *years*, are the usual, *יָמִים*, *שָׁנִים* the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The *Dual* of these words is employed as the name of the living members themselves,

while the Plural in *רַ* (which is here regarded as neuter) represents something similar, but inanimate; e.g. *כַּפַּיִם*, *hands*, *כַּפּוֹת*, *handles, manubrii*; *קַרְנֵיִם*, *horns*, *קַרְנוֹת*, *cornua altaris*; *עֵינַיִם*, *eyes*, *עֵינֹת*, *fountains*.

4. A considerable number of Masculines form their Plural in *רַ*, while many Feminines have a Plural in *ִי*. In both cases, however, the gender of the Singular is retained in the Plural; e.g. *אֶבֶן*, *mas., Plur. אֲבָנִים*; *שֶׁם*, *masc., Plur. שִׁמּוֹת*; on the contrary, *בָּקָה*, *fem., Plur. בָּקִים*; *שָׁלַח*, *fem., Plur. שָׁלָחַיִם*, &c. This peculiarity seems to carry us back to a period of the language when the mode of distinguishing the two genders was not as definitely settled as in its present state.

Rem. 1. In some few words, to the plural form in *רַ* is added the other termination of the Plural in *ִי* (before the Genitive *ִי*, comp. § 87, 2), or that of the Dual *ִי*; e.g. *בָּקָה*, *Plur. בָּקִים, construct state בָּקֹתַי*; *מִן־רֹאשׁוֹ*, *from the head of Saul*, 1 Sam. 26:12; *חוֹמָה*, *Plur. חומות (maenia), double wall*. This double designation of the Plural appears also in the mode of connecting suffixes with the plural forms in *רַ* (§ 88, 4.)

2. Some nouns are used only in the Plural; e.g. *בָּנִים*, *men*, (in the Æthiopic, *Sing. mas.*;) *פָּנִים*, *face*; comp. § 106, 2.

5. Besides the Plural the Hebrew has also a *Dual* number, which is confined, however, to the Substantive. The Dual termination for both genders is *ִי*, before which the Feminine ending *ה* becomes *ת*; exs. from *יוֹם*, *יָמִים*, *two days*; from *נִיִּל*, *נִיְלִים*, *two shoes*; from *מֵאָה*, *מֵאָהִים*, *two hundred*. The Dual is most frequently used of such objects as are by nature or art connected in pairs; e.g. *יָדַיִם*, *the hands*, *נְעָלַיִם*, *a pair of shoes*; and so of such objects when they number more than two, as *שֵׁשׁ כְּנָפַיִם*, *six wings*, Is. 6:2.

The words *מַיִם*, *water*, *שָׁמַיִם*, *heaven*, *יְרוּשָׁלַיִם* or *יְרוּשָׁלַם*, *Jerusalem*, are Dual only in appearance. The first two are Plurals from *מַי*, *שָׁמַי*, which are lost; the third is a resolution (§ 24, 2, and 2, b) of the earlier form *יְרוּשָׁלַם*, comp. the old form *שָׁלַם*, Gen. 14:18. Ps. 76:3, and the Chaldee *יְרוּשָׁלַם*.

§ 87.

THE CONSTRUCT STATE.

(Lehrgeb. § 126.)

1. The Hebrew has no terminations for indicating the relations of *case*,* which it expresses solely by prepositions, (§ 115.) The only exception is the relation of the Genitive, which it indicates in a manner peculiar to the Semitish languages, viz. by a change in the form of the first of the two nouns which stand in this relation to each other. The second, which serves to limit the first, and which in Greek and Latin is placed after it in the Genitive (*verbum Dei*), remains unchanged, and is only uttered in more close connexion with the preceding *Nomen regens*. In consequence of this connexion the tone hastens on to the second of the two nouns,† and the first is therefore commonly shortened, by changes either in its consonants, or its vowels (when mutable), or in both; exs. *דְּבַר אֱלֹהִים*, *דְּבַר*, *word of God*, (word-God;) *דְּבַר הָעָם*, *דְּבַר*, *hand of Jehovah*; *דְּבָרִים*, *דְּבָרִים*, *words, words of the people*. Thus in Hebrew, the noun which stands before a genitive suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by *Maqqeph*, (§ 16, 1.) The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation.

2. The *vowel-changes* which many nouns exhibit in the construct state are taught in the paradigms, §§ 90, 92. This form of the Noun has, moreover, terminations better fitted than those of the absolute state for union with a following noun, thus—

- a) In place of the Plural and Dual terminations *ִי* and *ִי*, it has simply *ִי* (comp. Rem.); e.g. *סוּסִים*, *horses*, *סוּסִי*, *horses of —*; *עֵינַיִם*, *eyes*, *עֵינִי*, *eyes of —*.
- b) The Feminine *ת* becomes *ת* (§ 19, 1); as *יְרֵאָה*, *יְרֵאָה*, *the fear of Jehovah*. When the

* For a partial development of an accusative form, see § 93, 1, Rem. 1.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words, (§ 29, 1.)

same word has also the termination π_v^{γ} , this form of it is adopted in the *const. st.* (§ 79, 1, Rem. 1.)

c) Nouns in ה־ from verbs ה־ (§ 84, V.) form their *const. st.* in ה־; * but nouns in ו־ change this termination to ו־; exs. הַמֶּלֶךְ, *constr.* הַמֶּלֶךְ; הַיָּם, *constr.* הַיָּם.

For a poetical form of the *constr. st.* see § 93, 2.

Rem. 1. Probably the *n* at the end of a word was pronounced obscurely, like the Latin *m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4, § 40.

Rem. 2. Instead of ܐܝܢ the Syriac has ܐܝܢܐ , the original form, from which the other is obtained by contraction, (§§ 7, 1, and 24, 2, b.); the form *ay, ai*, may also be clearly traced in the Suffixes to the Plural Noun, (§ 35, 2.) Of this the Old Testament perhaps furnishes an example in the form ܐܝܢܐܝܗܘܢ , Is. 20: 4.

§ 88.

THE NOUN WITH SUFFIXES.

(Lehrgeb. §§ 60, 61.)

For the forms of the Suffix Pronouns, as appended to nouns, see §§ 33, 35. They are connected with nouns according to the following rules :—

1. Those forms of nouns which end with a vowel take the suffixes which have no connective vowel; e.g. אָבִי, *her father*; on the contrary, such as end with a consonant take suffixes with a connective vowel; e.g. סוּסִי, *her horse*.

2. The feminine ending ה־ becomes ת־ before the light suffixes, (§ 33, Rem. 12) and ח־ before the grave suffixes כֶּם, כֶּן; e. g. מִסְפָּחָה, מִסְפָּחָתִי, מִסְפָּחָתְכֶם, מִסְפָּחָתְכֶן.

3. Nouns in π_{v} from verbs π_{v} drop their final syllable π_{v} before suffixes, as π_{v} , *seer*, π_{v} , *my seer*. (Comp. § 74, Remarks, 18.)

4. It has already been shewn (§ 35, 2) that the forms of suffixes for plural nouns arose from the amalgamation of the plural ending \square — (*constr. et. —*) with the suffix pronouns. In

the application of these forms, however, their origin at length came to be overlooked and the Yodh was regarded as *belonging to the suffix*; and hence the strange anomaly of *suffixes with Yodh appended to the plural ending* מַלְאִיכוֹת, e. g. מַלְאִיכוֹתַי, *thy maidens*, which thus exhibits a two-fold designation of the Plural.

The vowel-changes which the noun itself undergoes are shewn in §§ 90, 92. In order to exhibit, in the most general manner, the mode of appending suffixes to nouns of both genders, two paradigms are here subjoined, which from the nature of the vowel admit no change, except in the final syllable of the Feminine form.

Masculine Noun.

Feminine Noun.

SINGULAR.

		סוס	<i>a horse.</i>	חורֶה	<i>a law.</i>
<i>Suff. sing. 1. c.</i>		סוסי	<i>my horse.</i>	חורתי	<i>my law.</i>
	2.	<i>m.</i> סוסֶךָ	<i>thy</i> —	חורֶתְךָ	<i>thy</i> —
		<i>f.</i> סוסֶךָ	<i>thy</i> —	חורֶתְךָ	<i>thy</i> —
	3.	<i>m.</i> סוסו	<i>his</i> —	חורתו	<i>his</i> —
		<i>f.</i> סוסֶהָ	<i>her</i> —	חורתָהּ	<i>her</i> —
<i>plur. 1. c.</i>		סוסֵנִי	<i>our</i> —	חורֶתֵנִי	<i>our</i> —
	2.	<i>m.</i> סוסֶכֶם	<i>your</i> —	חורֶתֶכֶם	<i>your</i> —
		<i>f.</i> סוסֶכֶן	<i>your</i> —	חורֶתֶכֶן	<i>your</i> —
	3.	<i>m.</i> סוסם	<i>their</i> —	חורתם	<i>their</i> —
		<i>f.</i> סוסֵנָּה	<i>their</i> —	חורתֵנָּה	<i>their</i> —

PLURAL.

		סוּסִים	<i>horses.</i>	תּוֹרוֹת	<i>laws.</i>
<i>Suff. sing. 1. c.</i>		סוּסִי	<i>my horses.</i>	תּוֹרוֹתִי	<i>my laws.</i>
	2.	<i>m.</i> סוּסְךָ	<i>thy</i>	—	תּוֹרוֹתְךָ <i>thy</i> —
		<i>f.</i> סוּסֶיךָ	<i>thy</i>	—	תּוֹרוֹתֶיךָ <i>thy</i> —
	3.	<i>m.</i> סוּסָיו	<i>his</i>	—	תּוֹרוֹתָיו <i>his</i> —
		<i>f.</i> סוּסֶיהָ	<i>her</i>	—	תּוֹרוֹתֶיהָ <i>her</i> —
<i>plur. 1. c.</i>		סוּסֵינוּ	<i>our</i>	—	תּוֹרוֹתֵינוּ <i>our</i> —
	2.	<i>m.</i> סוּסֵיכֶם	<i>your</i>	—	תּוֹרוֹתֵיכֶם <i>your</i> —
		<i>f.</i> סוּסֵינָן	<i>your</i>	—	תּוֹרוֹתֵינָן <i>your</i> —
	3.	<i>m.</i> סוּסֵיהֶם	<i>their</i>	—	תּוֹרוֹתֵיהֶם <i>their</i> —
		<i>f.</i> סוּסֵיהֶן	<i>their</i>	—	תּוֹרוֹתֵיהֶן <i>their</i> —

REMARKS.

1. It has been shewn (§ 86, 4, Rem. 1) that some other cases of the twofold designation of the Plural, analogous to the forms *וְיָמֵינוּ*, &c.

* Compare § 74, 1, Remarks on Kal, 3.

DECLENSION OF MASCULINE NOUNS.

	I.			II.		III.		IV.		V.		VI.		
				a.	b.	a.	b.	a.	b.	a.	b.	a.	b.	c.
<i>Sing. absol.</i>	-	-	-	סֵם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>constr.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>light suff.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>grave suff.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
<i>Plur. absol.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>constr.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>light suff.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>grave suff.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
<i>Dual absol.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>constr.</i>	-	-	-	סָם	סָם	פֶּסֶד	פָּסֵד	דָּבַר	דָּבָר	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ

	VII.			VIII.		IX.		
	a.	b.	c.	a.	b.	a.	b.	c.
<i>Sing. absol.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>constr.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>light suff.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>grave suff.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
<i>Plur. absol.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>constr.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>light suff.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>grave suff.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
<i>Dual absol.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ
— <i>constr.</i>	-	-	-	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ	פָּסַחַ	פֶּסֶחַ

The Hebrew language exhibits this original form in the word נַיִם, *a valley*. Examples of nouns with *A* in the first syllable are, דָּרְךְ, קֶלֶךְ, קֶלֶךְ.

There are, however, nouns of this form, which are inflected like קֶסֶר; e.g. גִּבְרִי (for גִּבְרִי), גִּבְרִי.

Nouns of the form קֶלֶךְ, when their third stem-letter is a guttural, are pointed like קֶלֶךְ; when the second stem-letter is a guttural, like קֶלֶךְ (see Parad. *d*), seldom like קֶלֶךְ. It is to be observed, moreover, that in the hard combination (viz. when the second radical has *quiescent Sheva*, and when the third radical in קֶלֶךְ would take *Daghesh lene*, as in (כֶּלֶךְ) *simple Sheva* may be retained here also, as in verbs *Pe* guttural, (§ 57, 2;) on the contrary, the forms corresponding to קֶלֶךְ e.g. are always pointed as קֶלֶךְ.

2. The form קֶלֶךְ, קֶלֶךְ (*b, e*), when its first letter is a guttural, takes *Seghol* in the *plur. constr. st.* and before suffixes in the singular; e.g. קֶלֶךְ, קֶלֶךְ, קֶלֶךְ. The monosyllabic form appears in קֶלֶךְ. With *He paragogie* *Tseri* is retained, as קֶלֶךְ from קֶלֶךְ. Examples of this form are, קֶלֶךְ, קֶלֶךְ, קֶלֶךְ.

3. The form קֶלֶךְ (*c*) sometimes, though not often, takes *Qibbuts* in the cases mentioned in the preceding number; e.g. קֶלֶךְ, Ps. 150:2. Instead of קֶלֶךְ are sometimes found (even without the influence of a guttural) such forms as קֶלֶךְ (*kū-tōb-hēm*), Hos. 13:14. In the *Plural absolute* most nouns of this form (even when they have not a guttural) take *Hhateph-Qamets* under their first radical, as in the paradigm; e.g. קֶלֶךְ, קֶלֶךְ; others take *simple Sheva*, as קֶלֶךְ from קֶלֶךְ; two have *Qamets-Hhatuph*, as קֶלֶךְ (*kū-dū-shim*), קֶלֶךְ (*shū-rā-shim*), from קֶלֶךְ (see § 9, 2, *c*). The word קֶלֶךְ has, by a *Syriasm*, אֶלֶךְ for אֶלֶךְ (see § 23, Rem. 2); but with a *præfix* it is pointed as אֶלֶךְ. With *He parag.* the *Ihohem* is retained, as אֶלֶךְ.

4. According to the same analogy are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 83, no. 10), as קֶלֶךְ, with *suff.* קֶלֶךְ; קֶלֶךְ, קֶלֶךְ; קֶלֶךְ, קֶלֶךְ; *Inf.* קֶלֶךְ, קֶלֶךְ.

5. Only derivatives from verbs טָ and טָ

change their form (by the quiescence of *Vav* and *Yodh*) in the *constr. st.* Before *He parag.* this contraction does not take place; e.g. קֶלֶךְ, קֶלֶךְ. On the contrary, *Vav* and *Yodh*, when quiescent in the ground-form, may become moveable in the course of inflexion; e.g. שׁוּר (for שׁוּר), *plur.* שׁוּרִים; דָּר, דָּרִים.

6. Of *Segholates* from verbs טָ there are also properly three classes, distinguished by the *A, E, and O* sounds, (§ 84, V. 11); e.g. קֶלֶךְ, קֶלֶךְ, קֶלֶךְ; in *pause*, קֶלֶךְ, קֶלֶךְ, קֶלֶךְ; with *suffices*, קֶלֶךְ, קֶלֶךְ, קֶלֶךְ; in the *Plur. and Dual*, קֶלֶךְ, קֶלֶךְ, קֶלֶךְ. In the last case some nouns take *א* instead of *י* on account of the preceding *Qamets* (§ 24, 2, *c*), as קֶלֶךְ, *plur.* קֶלֶךְ; קֶלֶךְ, *plur.* קֶלֶךְ.

7. To Parad. VII. belong nouns which have *Tseri* pure in their final syllable, and are either monosyllabic or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קֶלֶךְ, not קֶלֶךְ), and those in *Piel* and *Hithpaël*, the form קֶלֶךְ (§ 83, no. 9), and several others, e.g. קֶלֶךְ, קֶלֶךְ, קֶלֶךְ, &c.

The following deviations from the paradigm are to be noted:—(a) Several nouns take *Pattahh* in the *constr. st.*, (as in Parad. V.); e.g. קֶלֶךְ, *constr. st.* קֶלֶךְ; especially with gutturals, as קֶלֶךְ, *constr. st.* קֶלֶךְ. (b) Before the suffixes which begin with a consonant occur such forms as קֶלֶךְ, and קֶלֶךְ. (c) In words of one syllable *Tseri* is retained in the *Plur. absol.*, as the paradigm shews; it is also retained in several words which are not monosyllabic, as קֶלֶךְ, קֶלֶךְ.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end. The final vowel, in consequence of the sharpening of the syllable, is shortened, (§ 27, 1.) If the word is of more than one syllable, its penult vowel conforms to the principles which regulate the vowel-changes; e.g. קֶלֶךְ, *plur.* קֶלֶךְ, קֶלֶךְ; קֶלֶךְ, *plur.* קֶלֶךְ, קֶלֶךְ. Nouns of almost every form are found among those which are inflected according to this paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its *etymology* will generally decide.

Etymology refers to this paradigm the fol-

lowing classes of nouns; viz.—(1) All derivatives of verbs עץ (§ 84, II. comp. § 66, 3), as כֵּץ, חֵץ, כֶּץ, &c., and Primitives which follow the same analogy, as יָם, יָרֵךְ, אֵשׁ. (2) Contracted forms, like אֶחָד (for אֶחָדָה, § 19, 2), בָּרָא (for בָּרָאָה, with suff. בְּרֵא, for בְּרֵאָה). (3) Denominatives, especially *Patronymic* and *Gentile* forms in יָ, as בְּרֵייתִי, though the forms בְּרֵייתִי are at least equally common. (4) Derivatives of the regular verb (§ 83) under the following forms:—10. מָנָן; 14. מְחַסֵּד, מְחַסֵּדָה; 15. מְחַסֵּדָה, plur. מְחַסֵּדָה; 21. מְחַסֵּדָה; 36. מְחַסֵּדָה, with suff. מְחַסֵּדָה, plur. מְחַסֵּדָה. But there are also words of all these five forms which do not take Dagheesh in the Plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes beginning with a consonant the Dagheesh may be omitted; the same vowel is generally retained, however, except that in words of the form קָה it is more commonly Qamets-Hhatuph.

Pattahh before the Dagheeshed letter is retained in some words, as רָב, plur. רָבִים; in others it goes over into Hhireq, as פֶּתַח, פֶּתַחִי.

9. Parad. IX. embraces derivatives from verbs חָלַף (§ 84, V.) which terminate in חָלַף, as חָלַף, חָלַףָה. Only the changes which affect the final syllable חָלַף (which is treated as in verbs חָלַף, § 87, 2, c, and 74, Rem. 18) are peculiar to this paradigm.

The original termination חָלַף for which חָלַף is substituted (§ 24, 2, a, at the end, and 74, 1, Rem.) is often restored and affects the inflexion of the word. Thus with suff. חָלַףָה (Sing., thy covering, which might also be expressed by חָלַףָה, Isa. 14: 11; חָלַףָה, Is. 30: 23; חָלַףָה (almost universally, though falsely, taken for the plural), Cant. 2: 14; חָלַףָה, Dan. 1: 15. Ezek. 1: 5. In the Plural חָלַףָה (from חָלַףָה for חָלַףָה Part. Pual), Is. 25: 6. See the Lexicon under the words חָלַףָה, חָלַףָה.

§ 91.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

(Lehrgeb. § 138.)

1. The termination חָלַף (§ 79, 1, a) appended to a masculine noun affects the tone of the word,

and consequently its vowels, in the same manner as the light suffixes beginning with a vowel; see § 89, 2, a, and § 27, 3. The following are examples of the formation of Feminines in the several paradigms:—

Parad. I. סֶם, fem. סֶמָה. II. מוֹצֵא, fem. מוֹצֵאָה. III. גִּדּוּל, fem. גִּדּוּלָה. IV. גֶּמֶל, fem. גֶּמֶלָה. V. גֶּמֶל, fem. גֶּמֶלָה. VI. מֶלֶךְ, fem. מֶלֶכָה. (§ 90, Explan. 6); מֶלֶךְ, fem. מֶלֶכָה; מֶלֶךְ, fem. מֶלֶכָה (ibid. 6, 2); מֶלֶךְ, fem. מֶלֶכָה (ibid. 6, 3); מֶלֶךְ, fem. מֶלֶכָה; מֶלֶךְ, fem. מֶלֶכָה (ibid. 6, 5); מֶלֶךְ (not in use), מֶלֶכָה (comp. § 24, 1, b.). VII. קֶסֶל, fem. קֶסֶלָה. VIII. רֶב, fem. רֶבָה; חֶזֶק, fem. חֶזֶקָה (§ 27, 1); מֶר, fem. מֶרָה (§ 27, 1, and Rem. 3.). IX. מֶרָה, fem. מֶרָה (comp. § 90, Explan. 9, § 74, Rem. 18.)

2. The penult vowel is affected in the same manner when the Feminine-ending חָלַף is employed; * e.g. מְחַסֵּד, מְחַסֵּדָה; חָלַף, fem. חָלַףָה. The final vowel is also affected in several ways, viz. :—

a) Qamets and Pattahh are both changed to Seghol; e.g. חוֹתֵם, fem. חוֹתֵמָה (comp. חוֹתֵם for חוֹתֵם, see § 27, Rem. 2, c.)

b) Tseri in some words is retained, in others is changed to Seghol; e.g. חֶמֶשׁ, fem. חֶמֶשָׁה; חֶמֶשׁ, fem. חֶמֶשָׁה.

c) Vowels which are immutable (י, ו, א) are exchanged for the corresponding mutable vowels; e.g. בּוֹשׁ, fem. בּוֹשָׁה; אֶשְׁמַר, fem. אֶשְׁמַרָה (and אֶשְׁמַרָה); אֶשׁ, fem. אֶשָׁה.

Hence there are three Segholate-forms for Feminine nouns, חָלַף (for חָלַף or חָלַף), חָלַף, and חָלַף, corresponding exactly to the forms of Masculine nouns in Parad. VI. The same correspondence appears also in their inflexion. The termination, חָלַף (employed when a word ends with a guttural, § 79, 1, b) always changes the preceding vowel to Pattahh; e.g. מוֹרֵץ, fem. מוֹרֵצָה; מוֹרֵץ, fem. מוֹרֵצָה; מוֹרֵץ (not in use), מוֹרֵצָה.

Rem. 1. A *Syraizing* form, חָלַף for חָלַף has already been noticed, § 73, Rem. 3.

* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But as חָלַף is merely a secondary form (§ 79, 1, Rem.), derived from the original Feminine termination חָלַף, it is not strange that they should similarly affect the pointing of words to which they are appended.

† חָלַף instead of חָלַף on account of the guttural, which affects both the preceding and following vowel; see § 22, 2, a, and Rem. 1.—Tr.

Another form, after the manner of the Arabic, viz. יָלֶחֶת for יָלֶחֶת, occurs in Gen. 16:11. Judg. 13:5.

2. When Masculines of Parad. VIII. receive the termination הָ , they necessarily omit the doubling of their final stem-letter; hence וְהָיָה and וְהָיָה; אָמַרְתָּ, plur. אָמַרְתֶּם, fem. אָמַרְתְּ. So הָלַל and הָלַל from הָלַל, רָחַם from רָחַם.

§ 92.

DECLENSION OF FEMININE NOUNS.

(Lehrgeb. §§ 139–142.)

The declension of these nouns is more simple than that of Masculines (§ 89, 3), the addition of the Feminine-ending having already occa-

sioned a shortening of the vowels; e. g. from Parad. III. מִלְכָּה; VII. מִלְכָּה; VIII. מִלְכָּה, מִלְכָּה. All these Feminine forms belong to the single Parad. A. In the Plural no distinction is made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the construct state. [For the *form* of the grave suffixes for Plur. Fem. nouns, compare § 88, 4, with § 86, Rem. 1, and § 35, 2.]

These nouns have only *three* modes of inflexion, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflexions is presented in the subjoined table, which is followed by the necessary explanations. [For principles of inflexion see § 89.]

DECLENSION OF FEMININE NOUNS.

	A.	B.			C.			D.	
		a.	b.	c.	a.	b.	c.	a.	b.
Sing. absol.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
— constr.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
— light suff.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
— grave suff.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
Plur. absol.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
— constr.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
— light suff.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
— grave suff.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
Dual absol.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
— constr.	-	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה

EXPLANATIONS.

1. To Parad. B belong those Feminines which have a pure Qamets or Tseri before the Feminine-ending הָ ; e. g. מִלְכָּה, מִלְכָּה, מִלְכָּה. It accordingly embraces the Feminine forms of nouns belonging to Parad. II., IV., V., and of several belonging to Parad. IX.

For the formation of a new syllable in words having Sheva before their mutable Qamets or Tseri (which falls away by inflexion as in the Parad. מִלְכָּה), see § 28, 1. Compare מִלְכָּה, מִלְכָּה, מִלְכָּה; מִלְכָּה, מִלְכָּה, מִלְכָּה.

Many nouns of this form, however, take in the construct state and before suffixes the secondary form הָ or הָ (§ 91, 2); e. g. מִלְכָּה, constr. st. מִלְכָּה, with suff. מִלְכָּה; מִלְכָּה, מִלְכָּה, מִלְכָּה.

Qamets is *impure* in all nouns like מִלְכָּה, מִלְכָּה (§ 83, nos. 25, 28), constr. st. מִלְכָּה, מִלְכָּה. Tseri is also impure in most verbals of the form מִלְכָּה, מִלְכָּה (§ 83, nos. 13, 2); but in others it is mutable, as in מִלְכָּה (§ 83, 2.). The character of the vowel in each case is given in the Lexicon.

2. To Paradigm *C* belong Feminines derived from Segholate-forms of Parad. VI. The two paradigms are also analogous in their inflexion, the Plural absolute in both taking Qamets under the penult consonant of the original form; e. g. *קָנְיָהוּ, קָנְיָהוּ, קָנְיָהוּ, קָנְיָהוּ*.

Care must be taken not to confound with nouns of this class those Feminines of the same form which are not derived from Segholates, particularly the derivatives from verbs *לָחַד* of the form *חֲמִידָה, חֲמִידָה*, whose Masculine form is *חֲמִידָה, חֲמִידָה*. The vowel in the first syllable of these nouns is immutable.

3. To Paradigm *D* belong Segholate nouns formed by the addition of the Feminine-ending *הַ* (91, 2.) These correspond, in the inflexion of the Singular, to Masculine Segholates of Parad. VI. To the examples in the paradigm may be added, *חֲמִידָה, חֲמִידָה, חֲמִידָה, חֲמִידָה*.

Of the form *חֲמִידָה*, which is not frequent in this class of nouns, *חֲמִידָה*, with suff. *חֲמִידָה*, is an example. The same inflexion, however, is exhibited by some nouns ending in *הַ*, viz. those in which this termination takes the place of *הַ*; e. g. *חֲמִידָה* (for *חֲמִידָה*), with suff. *חֲמִידָה*, in like manner *חֲמִידָה* (from the Masc. *חֲמִידָה*). *חֲמִידָה* takes with suffixes the form *חֲמִידָה*.

Many nouns of this class borrow their Plural from the coexisting form in *הַ*, *הַ* (Paradigm *B*); as, *חֲמִידָה, plur. חֲמִידָה*; *חֲמִידָה, plur. חֲמִידָה*; *חֲמִידָה, plur. חֲמִידָה*; *חֲמִידָה, plur. חֲמִידָה*.

§ 93.

PARAGOGIC LETTERS; HE, YODH, AND VAV.
(Lehrgeb. § 127.)

1. An unaccented *הַ* appended to a noun (*He paragogic*) signifies—

*a) Motion or direction towards the thing designated by the noun;** e. g. *חֲמִידָה, towards the sea, westward*; *חֲמִידָה, towards heaven*; *חֲמִידָה, to the earth*; *חֲמִידָה, from year to year*.

* For the analogous use of it in connexion with the verb see § 48, 3, and § 126. In *חֲמִידָה*, Ps. 9: 18, there is a two-fold expression of this idea; compare in German *nach der Hölle zu*, [and in old English “to us ward.”] In the musical term *חֲמִידָה*, on which so much has been said, *חֲמִידָה* probably expresses command; *ad silentium!* from *חֲמִידָה, silentium*.

b) More seldom it merely points out the relation of place where; e. g. חֲמִידָה, (there) in the house; Ps. 68: 7, חֲמִידָה = חֲמִידָה, there. Hence it is—

*c) Demonstrative, like the article, but only in the poets; exs. חֲמִידָה for חֲמִידָה, Ps. 124: 4; חֲמִידָה for חֲמִידָה, Job 34: 13. Is. 8: 23. In this sense it is connected especially with Feminines in *הַ*; e. g. חֲמִידָה for חֲמִידָה, Ex. 15: 16; חֲמִידָה for חֲמִידָה, Ps. 3: 3.*

Rem. 1. Related to this is the Accusative-ending *הַ* (*an*) in Arabic, which in Hebrew is employed, as is shewn under *a* and *b*, to express relations of place, (accusative local, see § 116, 1.) But in Aramaean usage this form is employed as in no. *c*, the termination *הַ* having the effect of the article; e. g. *חֲמִידָה, the king*.

2. As this syllable does not take the tone, it makes no change in the vowels of the word to which it is appended. For the falling away of the helping-vowel in Segholate forms, see § 28, 4, and compare § 90, 6, Remarks. The Dual form, when it takes this termination, follows the same analogy as *חֲמִידָה*; e. g. *חֲמִידָה, שְׁמִידָה*.

2. Forms produced by appending *הַ* or (the less frequent) *הַ* to the constr. *st.* are merely poetical, these paragogic endings having no apparent influence on the signification of the word; exs. *חֲמִידָה, he that dwelt in the bush (habitor rubi)*, Deut. 33: 16; *חֲמִידָה* (for *חֲמִידָה*), full of justice, Is. 1: 21; *חֲמִידָה* for *חֲמִידָה*, populous (*frequens populo*), Lam. 1: 1; *חֲמִידָה* for *חֲמִידָה*, the beasts of the earth, Gen. 1: 24; *חֲמִידָה*, a fountain of water, Ps. 114: 8. The first of these forms occurs often in compounds, as *חֲמִידָה, Gabriel*, (for *חֲמִידָה*, man of God.)

§ 94.

LIST OF IRREGULAR NOUNS.
(Lehrgeb. § 143.)

1. There are several anomalous forms of inflexion, chiefly occurring in single examples

* The Pattahh of the syllable *הַ* is sometimes dropped (§ 27, 3, *b*), and sometimes is lengthened to Qamets, (§ 27, 2, *a*.) See besides the examples in the text, Gen. 31: 39, and Ps. 110: 4.

only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the construct state, or of the Plural, not from the absolute state of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb, (§ 77.) Compare *γυνή, γυναῖκος; ὕδωρ, ὕδατος*.

אָב (for **אָבָה** as if from **אָבָה***), *father*; *constr. st. אָבִי, with suff. אָבִיךָ, plur. אָבוֹת* (§ 86, 4.)

אָח, *brother*, *constr. אָחִי, with suff. אָחִיךָ, plur. אָחִים*. All these forms follow the analogy of verbs **הָא**, as if **אָח** stood for **אָחָה** from **אָחָה** (comp. § 90, Parad. 9, and § 74, Rem. 18.) But the *Plur. absol.* is **אָחִים** with *Dag. f. implicitum* (§ 22, 1), as if from **אָחָה**; hence **אָחִי, אָחִיךָ, אָחִיךָ, &c.** For the form **אָחִי** (which is always used instead of **אָחִי**) see § 27, Rem. 2, b.

אֶחָד, *one* (for **אֶחָדָה**, with *Dagh. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. st. אֶחָדָה, fem. אֶחָדָה for אֶחָדָה, una* (see § 19, 2), in pause **אֶחָדָה**. In one instance, Ez. 33:30, it takes the form **אֶחָד** (by *aphæresis*, § 19, 3), as in Chaldee.

אֵחָוָה, *sister* (*contr.* for **אֵחָוָה**, § 24, c, from the Masc. **אָח** = **אָחָה**), *plur. אֵחָוָה, with suff. אֵחָוָה* (from a *Sing. אֵחָה, fem. from אֵחָה*), also **אֵחָוָה** (as if from the *Sing. אֵחָה*).

אִישׁ, *a man*, a softened form of **אִישָׁה** (§ 19, 2); in the *Plur.* it has very seldom **אִישִׁים**, the usual form being **אִישִׁים** (from **אִישָׁה**), *constr. אִישִׁי*. Comp. **אִישִׁי**.

אִמָּה, *maid servant, plur.* (with **ה** inserted) **אִמָּהוֹת**. Compare in Chaldee **אִמָּהוֹת**, *fathers*.

אִשָּׁה, *woman* (for **אִשָּׁה**, *fem. from אִשָּׁה*), *constr. st. אִשָּׁה (fem. from אִשָּׁה, for אִשָּׁה)*; with *suff. אִשָּׁהי, plur. אִשָּׁהִים*, an abbreviated form from **אִשָּׁהִים**.

בֵּית, *house*, (probably a softened form from

בֵּית [§ 19, 2, Rem.], like **תֵּן**, *thorn*, from **תֵּן**, derivative of **בָּנָה** *to build*; compare *δόμος* from *δέμω*;) *constr. st. בֵּיתָה, plur. בֵּיתִים, bêt-tîm*, for **בֵּיתִים** from another *Sing. בֵּיתָה*.

בֶּן, *son*, (for **בֶּנָה**, from **בָּנָה**), *constr. st. בֶּנִי, seldom בֶּנִי, once בֶּנִי, Gen. 49:11. With suff. בֶּנִי, plur. בָּנִים* (as if from **בֶּן**, for **בָּנָה**), *constr. st. בָּנִי*.

בָּת, *daughter* (for **בָּתָה**, *fem. from בָּן*, comp. § 19, 2), with *suff. בָּתִי* (for **בָּתִי**), *plur. בָּתוֹת* (from the *Sing. בָּתָה*, comp. **בָּנִים**, *sons*), *constr. st. בָּתוֹת*.

אָבִי, *step-father*, with *suff. אָבִיךָ*, and **אֵמָה**, *step-mother*, compare **אָח**, *brother*, **אֵמָה**, *sister*.

יוֹם, *day*, *plur. יָמִים, יָמִי*, (as if from **יוֹם** for **יָמָה**).

כֵּל, *vessel*, *plur. כֵּלִים* (as if from **כֵּל**, for **כֵּלָה**).

מַיִם, *plur. water* (comp. § 86, 5, Rem.), *constr. st. מַיִם*, and also **מַיִם**, with *suff. מַיִמִּיךָ*. The last two are regular plural forms from **מַיִם**, regarded as a Singular, like **מַיִם**.

עִיר, *city*, *plur. עָרִים, עָרִי* (from **עִיר**, which is still found in proper names.)

פֶּה, *mouth* (for **פֶּה**, like **שֶׁה**, *sheep*, for **שֶׁה**), *constr. st. פִּי* (for **פֶּה**), with *suff. פִּיךָ*.

רֹאשׁ, *head* (for **רֹאשָׁה**), *plur. רִאשִׁים* (for **רֹאשִׁים**, § 24, 1, b.)

§ 95.

NUMERALS.—I. CARDINAL NUMBERS.

(Lehrgeb. §§ 144, 145.)

1. The Cardinal numbers from 2 to 10 are primitive substantives,* though they are also used *adverbially*, (§ 118.) Only **אֶחָד**, *one* (*unus*), *fem. אֶחָדָה* (*una*, see § 94), is construed as an adjective. Of the remaining numbers, each has an appropriate form for the Masculine and Feminine genders, as well as for the Absolute and Construct states.

* That they are stem-words of very high antiquity is attested by their coincidence in form with the corresponding numerals in other ancient languages, not of the same stock with the Hebrew; e.g. with **שֶׁשׁ** compare Sanscr. *schasch*, *ἕξ*, *six*, Slav. *schest*; with **שִׁבְעָה**, Sanscr. *sapta*, Anc. Pers. *hapta*, Mod. Pers. *heft*, *ἑπτα*, *septem*, Germ. *sieben*, *seven*, (in all of which *seba* is the stem, the *t* not being an essential element.) In other numbers the resemblance is more distant but not less certain; e.g. in the number *three*, Anc. Pers. *teschro*, by transp. *trescho*; whence on the one side, Sanscr. *tri*, *τρεῖς*, *tres*, on the other the Semitic **שְׁלֹשָׁה** (in which the *t* is a softened *r*), **שְׁלֹשָׁה**.

* As these nouns, though Primitives, follow the analogy of Verbals (§ 81, 2), it is necessary, in order to understand their inflexions, that we should know to which of the classes of irregular verbs they respectively conform.

Numerals from 2 to 10:—

	<i>Masc. absol.</i>	<i>Constr.</i>	<i>Fem. absol.</i>	<i>Constr.</i>
2	שְׁנַיִם	שְׁנֵי	שְׁנֵי*	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִשֶּׁת	חֲמִשׁ	חֲמִשׁ
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה
9	הַשְּׁמֹנֶה	הַשְּׁמֹנֶת	הַשְּׁמֹנֶה	הַשְּׁמֹנֶה
10	עָשָׂרָה	עָשָׂרַת	עָשָׂר	עָשָׂר

In this table the forms of the numerals are arranged, in respect to their gender, as they actually occur in connexion with substantives. The student cannot fail to remark, however, that from 3 to 10 the numerals which by usage are *Masculine* have the *Feminine form*, and *vice versa*. The other Semitic languages exhibit the same peculiarity.

For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas*, *trias*, had both the *Masculine* and *Feminine form*. In order clearly to distinguish this their original character, the Semite, perhaps studiously, avoided using a numeral and its noun in the same gender; at the same time giving the preference to the *Feminine form*,† especially as the *Masculine gender* occurred most frequently in nouns. The usage thus originated became a settled law of language in the whole Semitic stock, even when the numeral was construed as an adverb. The exceptions are very rare; e. g. *שְׁלֹשֶׁת יָמִים*, Gen. 7:13, (where the use of the *Feminine termination* is manifestly occasioned by the *Masculine form* of the word *יָמִים*).

* Instead of this, the form *אַשְׁתֵּי* (with *Aleph prosthetic*, § 19, 4, as in Arabic) may have been employed, a trace of which remains in the *Daghesh lene* which is still written in the *Tav*.

† In the vulgar dialects of the Arabic and in the *Æthiopic*, the *Feminine form* is used almost exclusively. This form appears also even in the abstract use of the numerals, (Gen. 4:15.) It may be added that the *Feminine form* is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 105, 2, c, and § 106, 1, b.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form *עָשָׂר*, *masc.*, *עָשָׂרָה*, *fem.*), written as separate words and without a conjunction, (*asyndeta*.) In such as are of the *Feminine gender* (*Masculine* in form), the units are in the *construct state*, which in this case indicates merely a close connexion, not the relation of the *Genitive*, (§ 114.) These numerals have no *construct state*, and are always construed *adverbially*.

In the first two of these numerals are some deviations from analogy; the third shews the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11	עָשָׂר אֶחָד	עָשָׂרָה אֶחָדָה
	עָשָׂר עֶשְׂרִי	עָשָׂרָה עֶשְׂרִי
12	עָשָׂר שְׁנַיִם	עָשָׂרָה שְׁנַיִם
	עָשָׂר שְׁנֵי	עָשָׂרָה שְׁנֵי
13	עָשָׂר שְׁלֹשָׁה	עָשָׂרָה שְׁלֹשָׁה

Unusual forms are *עָשָׂר חֲמִשֶּׁת*, *fifteen, masc.* Judges 8:10, 2 Samuel 19:18; *עָשָׂר שְׁמֹנֶה*, *eighteen, masc.*, Judg. 20:25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, as *שְׁלֹשִׁים*, 30; *אַרְבָּעִים*, 40; *חֲמִשִּׁים*, 50; *שִׁשִּׁים*, 60; *שִׁבְעִים*, 70; *שְׁמֹנִים*, 80; *הַשְּׁמֹנִים*, 90. *Twenty* is expressed by *עָשָׂרִים*, *Plur. of עָשָׂר, ten.** They are of *common gender*, and have no *construct state*.

The remaining numerals are as follows:—

100	מֵאוֹת <i>fem. constr.</i> מֵאוֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאוֹתִים (Dual, for מֵאוֹתַיִם, § 24, 1, b.)
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000	אַלְפֵי <i>constr.</i> אַלְפִּים, <i>plur.</i> אַלְפִּים <i>thousands.</i>
2000	אֲלָפִים
3000	שְׁלֹשָׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, &c.
10,000	רִבְּבוֹת <i>(prop. multitude) plur.</i> רִבְּבוֹת <i>ten thousands.</i>
	רִבּוֹת
20,000	רִבְּבוֹתַיִם
30,000	שְׁלֹשׁ רִבּוֹת, 400,000 אַרְבַּע רִבּוֹת, &c.

* The plural forms *עָשָׂרִים*, *שִׁבְעִים*, *הַשְּׁמֹנִים*, from the *Segholates* *עָשָׂר*, *שִׁבְעַת*, *הַשְּׁמֹנֶה*, take in the absolute state, the shortened form, which, in other words of this class, appears first in the *construct state*. Analogy requires *עָשָׂרִים*, &c.

Rem. 1. The Dual form occurs in some of the units, with the effect of the English *fold*, as *אַרְבָּעוֹת*, *fourfold*, 2 Sam. 12:6; *שִׁבְעוֹת*, *sevenfold*, Gen. 4:15, 24. The Plural *אֵלֶּם* means *some, some few*, and also *the same*, (*iidem*;) *עֶשְׂרִים*, *decades* (not *decem*), Ex. 18:21.

2. When units and tens are written together, the early writers commonly place the units first, (e. g. *two and twenty*, as in Arabic;) but in the later writers the order is almost invariably reversed, (*twenty and two*, as in Syriac;) exs. Numb. 3:39. 26:14. 1 Chr. 12:28. 18:5.

3. For the suffixes to numerals, see § 36, 1, Rem.

§ 96.

NUMERALS.—II. ORDINAL NUMBERS.

(Lehrgeb. § 146.)

The Ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination *־י* (§ 85, no. 6), which is also sometimes inserted in the final syllable. They are as follows: *שְׁנִי*, *שְׁלִישִׁי*, *רְבִיעִי*, *חֲמִישִׁי* and *אֲרִבְּעִי*, *שֵׁשִׁי*, *שִׁבְעִי*, *חֲמִישִׁי*, *אֲשִׁירִי*, *עֲשָׂרִי*. The ordinal *first* is expressed by *אֶחָד* (for *אֶחָדִי*), from *אֶחָד*, *head, beginning*, with the termination *י* (§ 85, no. 5.) The Feminine forms have the termination *־יָ* and are employed also for the expression of numerical parts, as *אֶחָדָא*, *fifth part*.

For the manner of expressing other relations of time, for which the Hebrew has no appropriate forms, see Syntax, § 118.

CHAP. IV.—THE PARTICLES.

§ 97.

GENERAL VIEW.

(Lehrgeb. § 147.)

1. That the particles must have been of later origin than Nouns and Verbs is evident from the purposes for which they were introduced into language; viz. to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. Hence, it is in the particles that rude and uncultivated languages are most deficient.

2. For the same reason, there are, with few exceptions (§ 98, 1. § 103), no *primitive* particles. Their origin is threefold—(1) they are *borrowed* from other parts of speech;* i. e. certain forms of the Verb, Noun, or Pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *save, lieve, fain*; (2) they are derived from other parts of speech, sometimes by the *addition of formative syllables*, like *partim* from *pars* (§ 98, 3), but most commonly by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as *primitives*; e. g. *אֲדָּ*, *certainly, profecto, certe*, for *אֲדָּן*.

Compare in German, *gen* from *gegen*, *seit* from *Seite*; in Eng. *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *ἀπό*, *ab, a*; *ἐξ*, *ex, e*; *ad*, Fr. *à*; *versus*, Fr. *vers*; *trans*, Ital. *tra*.

In some instances the particle has been so much abbreviated that it has lost its character as an independent word, and has become amalgamated with the following one as its initial letter, (*prefixum*.) This is the case especially with the prepositions. In *מִכֶּדֶר*, *from the word*, for *מִן כֶּדֶר*, the Nun is not wholly lost, being represented by the Dagghesh; but in the prefixes *בִּ* from *בַּיִת*, *לִ* from *לֵאל*, *אֶ* from *אֵל*, *הֶ* from *הָאֵל*, *יִ* from *יְהוָה*,† the original word is as much abbreviated as are the personal pronouns employed in the formation of the Future of the Verb.

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Chaldee, and the Arabic, such abbreviations became more and more frequent. Thus for *אֲדָּ*, so early as the period of the later Biblical

* In the Chinese, most of the particles are verbs or nouns; e. g. *יֵּ*, *to give*, employed as a sign of the dative; *יֵּ*, *to make use of*, hence *for*; *נֵּ*, *the interior*, hence *in*.

† See the sections on Adverbs, Prepositions, &c.

Hebrew, ψ and even ψ had come into use; the η of the Biblical Chaldee at a later period became η ; and η , *adeo*, *also*, in Arabic became a *prefix* *Pe*. This view derives confirmation from the analogy of the western languages.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by composition, as η , *wherefore?* for η , *what taught?* i. e. *qua ratione ductus?* comp. $\tau\iota$ $\mu\alpha\theta\acute{\omega}\nu$, [see Buttm. Gram. § 150;] η , *besides*, from η and η ; η , *from above*, from η , η , η .

More frequent is the combination of two or more words without contraction, as η , *moreover*, η , *and*, η , *and*.

§ 98.

ADVERBS.

(Lehrgeb. §§ 148—150.)

1. Primitive adverbs: such are the adverbs of negation, η , *not* = η , η , η = η , η , *there* [is] *not*, and some few others, as η , *there*.

2. Examples of other parts of speech, which, without any change of form, are used adverbially, are—

a) Substantives with prepositions; e.g. η , *with might*, *very*, *greatly*; η , *alone*, *(in separateness)* with suff. η , *I alone*, *(prop. in my separateness)*; η , *within*; η , *(as one)*, *together*.

b) Substantives in the accusative, (the *casus adverbialis* of the Semites, § 116;) comp. η , η , η . Exs. η , *(might)*, *very*, *greatly*; η , *(cessation)*, *no more*; η , *(this day)*, *to-day*; η , *(union)*, *together*. Many of these substantives very seldom exhibit their original signification as nouns, e.g. η , *(circuit)*, *around*; others have wholly lost it, as η , *(length)*, *long ago*; η , *yesterday*.

c) Adjectives, especially in the feminine

* In many languages negation is expressed by η , with a vowel before or after it. See Lex. Man. art. η .

(*neuter*), and in the construct state which is preferred as being the shortest form; exs. η , *recte*, *ita* (prop. *rectum*), η , *at first*, *formerly*, η and η , *much*, *enough*, η , *wonderfully* (prop. *mirabilibus*, sc. *modis*), η , *the second time*, η , *Judaice*, i. e. in the Jewish language.

d) Verbs in the Infinitive absolute, especially in Hiphil, which are also to be regarded as accusatives, (§ 128, 2;) e.g. η (prop. *repeating*, *iterando*), *more*, *yet*, η (prop. *multum faciendo*), *much*.

e) Pronouns, as η (prop. *this* [place] = *at this place*), *here*.

3. A number of adverbs have been formed by the addition of the formative syllable η (more seldom η) to substantives; exs. η and η , *truly*, from η , *truth*; η (*gratiarum causa*), *gratis*, *in vain*; η , *by day*, from η ; η , *in a twinkling*.

The termination η , η , occurs also in the formation of substantives like η , η (§ 83, no. 15); e.g. η and η , *ransom*, η , *ladder*, (from η). Such forms might therefore be regarded as denominative nouns used adverbially. The difference is not essential; but, on the other hand, this termination is chiefly used to express an adverbial signification, and the analogy is very clear.

4. Adverbs formed by the abbreviation or truncation of longer words: such, for example, as η , prop. an affirmative particle, *certainly*, *haud dubie*, from η , Chald. η , η , and especially the interrogative η (e.g. η , *nonne?*) which originated in the more full form η ; see Deut. 32: 6.

The demonstrative η (from η , § 32) and the interrogative η are, in respect to their origin, the same; for a word whose original and proper use is affirmative may, with only a change of tone, be made to express inquiry, (see § 150, 1.) The Arabic has also for both, η , η , or merely η . Hence they have several forms in common; thus He interrogative has—(1) Pattahh followed by Dagghesh forte, as η , *would it be good?* Lev. 10: 19, especially before a letter with Sheva, as η , Gen. 17: 17. 18: 21. 37: 32. (2) Before gutturals, Pattahh with Dagghesh forte implicitum (§ 22, 1), as η , *shall I go?* (3) Before a

guttural with Qamets, Seghol, as נִמְנָם, *num ego*? It is only in cases not mentioned here, that the interrogative and demonstrative He differ in form, which the liveliness of interrogation would naturally shorten.

On the connexion of suffixes with adverbs, see § 36, 2.

A collection of the most common adverbs, arranged according to their signification, is given in § 147.

§ 99.

PREPOSITIONS.

(Lehrg. §§ 151—154.)

Most of the words, which by usage were made to serve as prepositions, were originally—

a) Substantives in the accusative case and in the construct state; compare in Latin *hujus rei causa*. In the following examples the original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use; exs. אַחֲרֵי (*hinder part**), *behind, after*; בֵּין (*intermediate space, midst**), *between*; בֵּצֵר, בֵּצֵר (*interval of space, distantia*), *behind, about*; וְחֵלָה (*remoteness, absence*), *besides*; לְעֵן (*object*), *on account of*; מִלִּפְנֵי, *before, over against*; מִן (*part*), *from, out of*; מִלְּפָנֶיךָ (*that which is before*), *before, over against*; עַד (*progress, duration**), *during, until*; עַל (*upper part [space above]*), *upon, over*; עִם (*connexion, also יַחְסָם, יַחְסָם*), *with*; תַּחַת (*under part* [space beneath]*), *under, in place of*.

b) Substantives in the construct state with prefixes, as לִפְנֵי (*in conspectu*), *before*; מִפְּמִי, *in accordance with the mouth, i.e. the command**), *according to*; בְּגִלְלִי (*in the concernment*), *on account of*; לְמַעַן (*for the end or object*), *on account of*.

Substantives used adverbially very readily take, in this manner, the construction of prepositions; e.g. בְּגִלְלִי, בְּאֵץ, *(in the want of)*, *without*; בְּעוֹד, *(in the continuing of)*, *during*; מֵאָז, *depuis, since*; מִן, מִן, *(for the need, ad sufficientiam)*, *for, according to*.

§ 100.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן is frequently written as a prefix, yet

without wholly losing its Nun which is represented by a Dagghesh forte in the following letter (as in מִן), or before gutturals by the usual substitutes, (as in מִן, מִן, מִן, see § 22, 1, and § 27, Rem. 2.) There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 97, 2, b) to a single prefix consonant; namely—

בְּ, *in, at, on, to, with* (from בֵּית, בֵּי),

לְ, *towards, to, in* (from לָא),

כְּ, *like, as, according to*, (from כֵּן, so.)*

The pointing of these prepositions is as follows:—(a) They have properly simple Sheva, but their pointing is subject to the principles laid down in § 28, 1, 2, e.g. לְפָנֶיךָ for לְפָנֶיךָ for לְפָנֶיךָ. (b) Before the article they displace the He and take its pointing (§ 32, Rem. 2), as מִן for מִן. (c) When they stand next before the tone-syllable, they often take Qamets, as מִן, מִן, but only at the end of the sentence, as may be seen in Deut. 17 : 8.

The word מִן has not its own original vowels but those of מִן (see the Lex. art. מִן), and its prefixes are pointed accordingly; e.g. מִן, מִן, מִן.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of these truncated prepositions with the suffixes, especially with the shorter ones, by lengthening again the preposition. This is at

* Of the derivation of לְ from לָא, there is perhaps no doubt. That of בְּ from בֵּן is not less probable; compare בֵּן, in Chald. and thence בֵּן, Heb. בֵּן, and also the shortening of בֵּן into בְּ in many proper names, as בֵּן for בֵּן (filius transfossionis), see Man. Lex. art. בֵּן, and comp. Schol. ad Harir. ed. de Sacy, p. 77, and Tebrisi ad Ham. ed. Freytag, p. 3. The derivation of כְּ may seem forced, but it has the clearest analogy in its favour. In Arabic and Syriac proper names, *Beth* is most commonly shortened into *B*; e.g. B'shommar for Bethshommar, (see Burckhardt's *Reisen in Syrien*, 1. S. 491) in the Talmudic, בֵּי, as the constr. st. of בֵּית, means *in the house*, and then simply *in*. Even the old Hebrew furnishes a clear trace of the same abbreviation in the word בֵּית אֲסַרְתֵּיךָ, Jos. 21 : 27, for בֵּית אֲסַרְתֵּיךָ, *house of Astarte*. See Man. Lex. and hebr. Hdwb. 4te Ausg. under בְּ. Some have preferred to derive this preposition from בֵּן, *between*; but that such a transition has taken place in this word cannot be shewn, and, moreover, the signification is too dissimilar.

least perceptible in the forms לִּי and לָנוּ from לִּי and לָנוּ ; to לִּי is appended the syllable לִּי , and לָנוּ is lengthened into לָנוּ (prop. *a parte*.)

(a) לִּי with suffixes:

Sing.	Plur.
1. לִּי , to me, <i>mili</i> .	לָנוּ , to us, <i>nobis</i> .
2. $\left\{ \begin{array}{l} m. \text{לָנוּ, in} \\ \text{pause } \text{לָנוּ} \end{array} \right\}$ to thee.	$\left\{ \begin{array}{l} \text{לָנוּ} \\ \text{לָנוּ} \end{array} \right\}$ to you.
3. $\left\{ \begin{array}{l} m. \text{לָנוּ, to him.} \\ f. \text{לָנוּ, to her.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{לָנוּ, poet. לָנוּ,*} \\ \text{לָנוּ, them.} \end{array} \right\}$

לִּי takes suffixes in the same manner, except that for the 3 pers. plur. לָנוּ is also employed, but not לָנוּ .

(b) לָנוּ with suffixes:

Sing.	Plur.
1. לָנוּ , as I.	לָנוּ , as we.
2. $\left\{ \begin{array}{l} m. \text{לָנוּ} \\ f. \text{—} \end{array} \right\}$ as thou.	$\left\{ \begin{array}{l} \text{לָנוּ, seldom} \\ \text{—} \end{array} \right\}$ as ye.
3. $\left\{ \begin{array}{l} m. \text{לָנוּ, as he.} \\ f. \text{לָנוּ, as she.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{לָנוּ, as} \\ \text{—, —, —} \end{array} \right\}$ they.

(c) לָנוּ with suffixes:

Sing.	Plur.
1. $\left\{ \begin{array}{l} \text{לָנוּ, poet.} \\ \text{לָנוּ} \end{array} \right\}$ from me.	$\left\{ \begin{array}{l} \text{לָנוּ, from us.} \\ \text{—} \end{array} \right\}$
2. $\left\{ \begin{array}{l} m. \text{לָנוּ, in pau.} \\ f. \text{לָנוּ} \end{array} \right\}$ from thee.	$\left\{ \begin{array}{l} \text{לָנוּ, from you.} \\ \text{לָנוּ} \end{array} \right\}$
3. $\left\{ \begin{array}{l} m. \text{לָנוּ, poet.} \\ f. \text{לָנוּ, from her.} \end{array} \right\}$ from him.	$\left\{ \begin{array}{l} \text{לָנוּ, poet.} \\ \text{לָנוּ, them.} \end{array} \right\}$

* It has frequently been maintained that the form לָנוּ stands also for the sing. לִּי , for which various explanations have been given. But it is so used only with reference to *collectives*; see Gen. 9:26 (in reference to Sem = the Semites), Ps. 28:8, 73:10 (in reference to the people), Is. 44:15 (in reference to לָנוּ , which the Seventy have rendered *theoi*), 53:8, (in reference to the servant of God, used collectively for the servants of God, i. e. the pious Israelites.)

The same is true of לָנוּ ; see Job 20:23 (in reference to the ungodly man who in the whole representation, v. 5—20, is a collective,—nay it begins v. 5 with the plural לָנוּ), and 27:23, comp. at the beginning of the representation, v. 13, לָנוּ .

[It is proper to remark that the use of לָנוּ for the sing. לִּי is maintained by Ewald Krit. Gram. d. Hebr. Sprache, S. 365, and in his later work, Gram. d. Hebr.

Rem. 1. The syllable לִּי in לָנוּ (in Arabic لِى , *what*, prop. *according to what I*, for *as I*) is in poetry appended to the pure prefixes לִּי , לָנוּ , לָנוּ , even without suffixes, so that לָנוּ , לָנוּ , לָנוּ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; in the case of לָנוּ it has adopted the shorter ones, resembling those of the Syriac.

2. The preposition לָנוּ , *at* (*apud*), *with*, (from לָנוּ) is distinguished from לָנוּ , the sign of the definite accusative (§ 115, 1), when they take suffixes, by the difference of pointing: the former has e. g. the forms לָנוּ , לָנוּ , &c.; the latter takes before most of the persons its original Hholem (§ 37, Rem. 3), as לָנוּ , *me*, לָנוּ , *thee*, לָנוּ , *him*, *her*, לָנוּ , *us*, לָנוּ , *you*, לָנוּ and לָנוּ , *them*. לָנוּ , *with*, is incorrectly inflected as לָנוּ , *only* in the books of Kings, and in Jeremiah and Ezekiel.

3. The preposition לָנוּ inserts Qamets before לָנוּ and לָנוּ , that the doubling of the *Mem* may not be lost to the ear, as לָנוּ , לָנוּ (comp. לָנוּ , § 66, 4.) In the first person, besides לָנוּ is found the longer form לָנוּ (see above, under no. 2.)

§ 101.

PREPOSITIONS WITH THE PLURAL FORM.

Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen*, and the Eng. *besides*, (for the ground of this, see § 106, 2, a.) They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns, (§ 35, 2.) These are—

לָנוּ , more frequently לָנוּ (prop. *hinder part*, *hinder parts*), *behind*, with suff. always לָנוּ , לָנוּ , &c.

לָנוּ , poet. also לָנוּ (*regions of* —, [*accus. loci*, § 116, 1, a, comp. Job 5:26], hence, in

Sprache, Aufg. 2te, § 421. See also Hengstenberg's "Christology of the Old Testament," a work more generally accessible to American students, vol. i. page 523, of Prof. Keith's translation.—Tr.]

the direction of —,) towards, to, with suff. always *אֵלַי, אֵלֶיךָ, אֵלֵינוּ*.

בֵּין (interval of space), between, with suff. *בֵּינִי, בֵּינֶךָ, בֵּינָם*, but also *בֵּינֵינוּ* (from *בֵּינֵינוּ*, intervals.)

מִן, from, out of, seldom *מִי* (plur. constr. st.), Is. 30 : 11.

עַד (progress, duration, from *עָדָה*), usque, unto, Plur. *עַד* (only poet.), with suff. *עַדִּי, עַדְכֶּם, עַדָּם*.

עַל, upon, over, constr. st. of *עָלָה*, that which is above (from *עָלָה*, to go up), Plur. *עָלֵי* (only poet.), with suff. *עָלַי, עָלֶיךָ, עָלֵינוּ*, for which *עָלֵינוּ* is also used in poetry, (see the note on *לָמוּ*, § 100.)

תַּחַת, under (prop. that which is beneath), with suff. *תַּחְתִּי, תַּחְתֶּךָ, תַּחְתָּם*, but also in the singular *תַּחְתִּי*.

§ 102.

CONJUNCTIONS.

(Lehrg. §§ 155, 156.)

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.—

a) Pronouns, as *אֲשֶׁר* and *כִּי*, that, because, for, (both relatives, § 37, 2.)

b) Proper adverbs, as *אֵל* and *בִּל* (not), that not, *אִם* (num?) if, *אֲדָּה, בָּרָא* (only), but, yet. Also adverbs with propositions; e. g. *בְּפָנֶיךָ* (in the not yet), before that; or with a conjunction added, as *כִּי אֲדָּה*, there is added that = much less or much more, *nedum*.

c) Prepositions which are fitted by the addition of the conjunctions *אֲשֶׁר* and *כִּי* to shew the connexion between propositions; e. g. *לְפָנֶיךָ אֲשֶׁר*, because (לְפָנֶיךָ, on account of, prop. on this account, that), *אַחֲרֵיכֶם אֲשֶׁר*, after that, *בְּפָנֶיךָ אֲשֶׁר*, according as, *לְפָנֶיךָ אֲשֶׁר* (to the end that), because. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. *עַל* (for *אֲשֶׁר עַל*), because, *עַל-כֵּן אֲשֶׁר* (for *עַל-כֵּן אֲשֶׁר*, on this account, that), because.

In like manner, all prepositions before the Infinitive are to be explained as conjunctions, (§ 130, 2.)

2. Even those words which are no longer in use, except as conjunctions, seem not to have

been originally such, but to be properly nouns, and they generally betray their affinity with verbal roots; e. g. *אֵל* (prop. desire, choice, from *אָלָה*, to desire, comp. Prov. 31 : 4), or, like *vel, ve*, kindred with *velle*; *כִּן* (a turning away), that not; *אִם* (dependence, condition), if. Even the only præfix conjunction *וְ*, and, must perhaps acknowledge relationship with *וָ*, a binding or fastening, a nail.

On the punctuation of the conjunction *וְ* we remark—

a) Before words whose first consonant has simple Sheva, the Vav takes the vowel-sound *ו* (§ 7, 2), as *וְהָלַךְ* *ū-l'khōl*, (see § 26, 1, Rem.) It is also sounded thus before its cognate letters, the labials *ב, פ, מ*; as *וְכָלֶךָ* *ū-mē-l'ekh*. Before *י*, however, the Vav is pointed as in *וְיָרֵךְ* (for *וְיָרֵךְ*, comp. § 28, 1, and § 24, 1, a); and before *ה* and *ח*, it is sometimes pointed as in the forms *וְהִיטָה*, Jos. 8 : 4, and *וְחִיטָה*, Ez. 37 : 5.

b) Before one of the composite Shevas, it takes the corresponding short vowel, (§ 28, 2.)

c) Immediately before the tone-syllable, it often takes Qamets, like *וְכָל, וְכָל, וְכָל*, and with the same limitation (§ 100, 1), especially when words are connected in pairs, as *וְהָיָה וְהָיָה*, Gen. 1 : 2. comp. 8 : 22.

§ 103.

INTERJECTIONS.

1. Among the interjections are several which are primitive, being merely natural sounds expressed in writing; as *אֲהָהָ, אָהָה, אֵהָה*, *ah! ei! ei!*, *וֵהָה, הֵהָה*, *ho! eja!*

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections; e. g. *אִם*, if, (a) conj. *if it were*; (b) interj. an expression of desire, *if it were!* = *would it were*.

Here belong: *הִנֵּה* or *הִנֵּה*, behold! (kindred with the Chald. demonstr. pron. *הִנֵּה*); *הִנֵּה*, plur. *הִנֵּה* (prop. give, Imp. from *הִנֵּה*), for age, agile; *הִנֵּה*, *הִנֵּה* (prop. go), the same; *הִנֵּה*, *הִנֵּה*, *far be it!* prop. *ad profana!* *בָּרַךְ* (for *בָּרַךְ*, entreaty), *I beseech, hear me*; *נָא*, now, *I pray*, (in Æthiop. an Imp. *well now! come*.)

PART III.—SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 104.

RELATION OF THE SUBSTANTIVE TO THE
ADJECTIVE;—OF THE ABSTRACT TO THE
CONCRETE.

(Lehrgeb. §§ 163—165.)

In the Hebrew language there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e.g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways:—

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made; e.g. כֶּלִי כֶסֶף, *vessels of silver* = *silver vessels*; תֵּבַת עֲצִים, *ark of wood* = *wooden ark*, like *des vases d'or*; in like manner אֲדָמָה עוֹלָם, *an eternal possession*, Gen. 17 : 8. This construction, having once become familiar, was retained even in cases where the language supplies an adjective; e.g. בְּגָדֵי הַקֹּדֶשׁ, *the holy garments*, Ex. 29 : 29. Comp. *un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as בְּחֹרֶת עֵמְקֶיךָ, *the choice of thy valleys*, i. e. *thy choicest (most beautiful) valleys*, Is. 22 : 7. comp. 17 : 4. 37 : 24. With the substantive כֹּל, *the whole, totality*, for *all*, this is the usual construction, (see § 109, 1, Rem.)

2. Where the adjective would stand alone as predicate, the substantive sometimes takes its place; e.g. Lev. 21 : 6, וְהָיוּ קֹדְשׁ, *they shall be holiness*; Ps. 35 : 6, וְהָיוּ דֶרֶךְ, *let their way be dark-*

* There are a few adjectives of this kind formed after the manner of passive participles, as אֲרִזָּה, *of cedar*, בְּרוֹזֶה, *of brass*.

ness : 10 : 5. 88 : 19. More seldom the substantive takes a preposition, as in Ps. 29 : 4, the voice of Jehovah is בְּכֹחַ, *with power*, for *powerful*.

2. In Hebrew many qualities are expressed by circumlocution; viz. by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words; viz. :—

a) by אִישׁ, *man*, e.g. אִישׁ דְּבָרִים, *an eloquent man*, Ex. 4 : 10, אִישׁ דָּעָה, *a wise man*, Prov. 24 : 5; (b) by רֵעִים, *men*, e.g. Is. 5 : 13, רֵעֵי רָעָב, *hungry men*; (c) by בָּעֵל, *master, possessor*, e.g. בָּעֵל שֵׁשׁ, *hairy*, 2 Kings 1 : 8, בָּעֵל הַחֲלֹמוֹת, *the dreamer*, Gen. 37 : 19; (d) by בֵּן, *son*, and בַּת, *daughter*, e.g. בֶּן-יְהוֹלָל, *a valiant man*, 1 Kings 1 : 52; בֶּן-הָמֶזְקִים, *an inhabitant of the east*, Gen. 29 : 1; בֶּן-שָׁנָה, *one year old*, Ex. 12 : 5; בֶּן-מָוֶת, *doomed to death*, 1 Sam. 20 : 31.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיָּעַל, *worthlessness*, for *worthless*, like *sceus* for *scelestissimus*; and at the same time for the Plural, as קֹשֶׁת, *bow* for *bowmen*, Is. 21 : 17. 22 : 3; הַקִּיץ, *harvest* for *harvesters*, 17 : 5. On the use of the abstract for the concrete, so far as it is a common characteristic of language, see § 82, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shewn in § 83; comp. § 105, 2, b.

We may here remark also that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e.g. אֲבִיר, *the Strong*, i. e. *God*; אֲבִיר, *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; יָדוֹן, *the majestic, august*, for *the prince*; לֵבָנִי, *the pale*, i. e. *the moon*. In Arabic this is yet far more common.

§ 105.

USE OF THE GENDERS.

(Lehrgeb. § 116.)

Whether the Hebrew regarded a substantive as feminine is known (§ 79, 1, 2) partly from the feminine termination appended to it, partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 86, 4), from the use of the feminine plural form. We are now to shew for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as it corresponds or not with this natural distinction, and as it is more or less strongly marked. The principal cases are the following: viz.—(a) when the male and the female are designated by entirely different words, and the latter, of course, requires no feminine ending, as in *father*, *mother*, in Heb. אב, אִם; אֵל, אֵלָה, *ram*, *ewe*; (b) when the female is indicated by the addition of the feminine ending, as in *juvencus*, *juvenca*, *vitulus*, *vitula*; (c) when the feminine gender is shewn only by the construction, as in *ὁ, ἡ βοῦς*; *ὁ, ἡ παῖς*, (*communia*;) e. g. *camelus*, *camela*, 32:16, *male cattle*, Ex. 21:37, but *fem. for female cattle*, Job 1:14; (d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both, as in *ὁ λύκος, ἡ χελιδὼν*, (*epicæna*;) e. g. *עֵבֶר*, *masc. a bear robbed of her young*, Hos. 13:8; *אֵלָה*, *masc. ox*, Ps. 144:14, where the female of the ox-kind is intended.

Writers often neglect to avail themselves of forms in the language whose gender is determined by usage; e. g. the use of *חֵטְא* and of *אֵלָה* as *fem.* for *חַטָּא* and *אֵלָה*, 2 Sam. 19:27, and Ps. 42:2; also of *בֶּן*, *a boy*, for *בַּת*, in the Pent. and in Ruth 2:21. Job 1:19. Compare in German *Gemahl* for *Gemahlin*; in Arabic, also, the more elegant written language avoids the feminine forms (e. g. *بَعْلَة*, *mistress*, *عروسه*, *bride*), which are common in later usage.

That the designations of sex were used sparingly appears also in other examples;

viz. *אֲרָכָה*, *masc. architect*, Prov. 8:30, where *wisdom (fem.)* is meant, (comp. *artifex omnium natura*, Plin. 2, 1;) Gen. 23:4, 6, *בֵּית*, *a dead body (masc.)*, spoken of the corpse of a woman; 1 Kings 11:5, *אֲשֶׁת־אֲשֶׁת־אֲשֶׁת*, for the *Goddess Ashtoreth*.

Among *epicæna* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine, according as they appeared strong and powerful, or weak and timid; e. g. *masc.* *דָּבָר*, *dog*, *זֶבֶד*, *wolf*; *fem.* *יֶדְיָה*, *dove*, *חֲסִידָה*, *stork*, *בַּת־יֶבֶן*, *ostrich*, *אֲרֵנָה*, *hare*.

2. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred,* viz.:—

a) *Things without life*, for which the Feminine, as the weaker, seemed to be the most suitable designation, as *יָד*, *side* (of the human body), *צִדָּה*, *side or border*, (of a country;) *כִּינֹר*, *brow*, *כִּינֹרָה*, *greave*, (from the resemblance;) *אִם*, *mother*, *אֲמָה*, *mother-city*, *metropolis*.

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use, as *נִקְמָה*, *vengeance*, *עֲזָרָה*, *help*, § 83, 5, 6, 12. Adjectives when used abstractly, or in a neuter sense (like τὸ καλὸν), commonly take the fem. form, as *יְכוֹנָה*, *the right*, Ps. 5:10; so also in the Plur. *גְּדֻלוֹת*, *great things*, Ps. 12:4. As such we are to regard the names of *offices*, which, by a natural transfer to the persons holding them, become official titles; comp. the Italian *podestà*, the German *Herrschaft*, *Obrigkeit*, for *Herr*, *Oberer*, English *lordship*; e. g. *מִשְׁפָּחָה*, *governor* (prop. *office of governor*), *חֲתָנָה*, *concionator*. Such nouns are construed agreeably to their signification with the Masculine; Eccles. 1:2, 12.

c) *Collectives*, as *אֲרָכָה*, *wanderer*, *traveller*, *אֲרָכָה*, *caravan*, prop. *that which wandereth for the wanderers*; *יֹשְׁבֵי*, Mic. 1:11, 12, prop. *that which inhabiteth for the inhabitants*; *אֲנָקִי*, Mic. 7:8, 10, for *the enemies*. The boldest application of this principle is the poetic *בָּנֵי* for *בָּנֵי*, *sons* = *inhabitants of Tyre*, Ps.

* On the subject of nos. 2 and 3, see the excellent remarks of Harris, *Hermes*, I. p. 37.

45:13, (see the author's *Comm. on Isa.* 1:8.) Examples of its application to things without life, *עֵץ*, *timber*, *עֶבֶן*, *clouds*. Comp. *τὸ ἱππικόν* and *ἡ ἵππος*, for the cavalry.

3. Many words (besides certain names of objects properly feminine, no. 1, *a*) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:—

a) Names of countries and towns, contemplated as mothers,*—as it were nurses,—of the inhabitants; e.g. *אַשּׁוּר*, *fem. Assyria*, *יְדוּמָה*, *fem. Idumaea*, *צֵיד*, *Tyre*; *יָרֵךְ*, *town*, *אֶרֶץ*, *the earth*, (*orbis habitatus*), are always feminine.

As names of people commonly remain masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e.g. *יְהוּדָה*, *masc. Jews*, *Is.* 3:8, *fem. Judea*, *Lam.* 1:3; *יְדוּמָה*, *masc. Idumeans*, *Numb.* 20:20, *fem. Idumaea*, *Jer.* 49:17.

But names of people are also construed as *fem.* either from a metaphorical use (like the German *Pohlen ist im Aufstande*), or from being regarded as collectives, (letter *c*;) see *Job* 1:15. *1 Sam.* 17:21. *Isaiah* 7:2. *15:8*. *21:2*.†

b) *Members of the body* (whether in man or beast), especially those which are double,‡ *יָד*, *hand*, *רֶגֶל*, *foot*, *קֶרֶן*, *horn*, and also others, as *בֶּטֶן*, *womb*; probably with reference to their dependence as mere instruments, and hence also *inanimate instruments*§ and *utensils*, as *חֶרֶב*, *sword*, *חֹפֶר*, *spade*, *פִּין*, *bed*, *כּוֹס*,

* Thus *מָטָה*, *2 Sam.* 20:19, and *מִטָּה*, *2 Sam.* 8:1, stand for *mother-city*, *μητρόπολις* (comp. *μητήρ*, *mater*), and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, *Ps.* 149:2, *sons of Babylon*, *Ezek.* 23:15, (comp. *son of the house*, *son of the womb*.)

† Here belongs the poetical personification of a people as a female, e.g. *Is.* 47. *Lam.* 1; as a widow, *Is.* 50:1 seq. *54:4*.

‡ Of the *masc.* gender in these nouns the only examples are, *יָרֵךְ*, *Is.* 17:5; *שֵׁן*, *Ex.* 29:27. In the other cases, which are adduced as exceptions, the words are either in the Dual, where the form admits of both genders, or are used figuratively, as in *Ps.* 73:7.

§ Inanimate instruments and those endowed with life (members of the body) have also some other constructions in common; see § 135, 1, Rem. 3.

cup, and many others. Most of these words and ideas have the same gender in the kindred dialects.

c) *Collectives*, as *צִי*, *fem.* *Ex.* 16:13, *quails*, *צִיָּד*, *masc. frog*, but *fem.* (collectively) *frogs*, *Ex.* 8:2. *Ps.* 78:45.

4. In many words without the feminine ending, the gender is still unsettled (as in *ὁ, ἡ λίθος*), with only a greater or less predominance of the Feminine. These are often called in grammar *common*; but it is better, as this term is employed in another sense (no. 1, *c*), to call them *words of both genders*.

There are mainly the same classes as under no. 3; viz. names of countries and places, as *דֶּרֶךְ*, *way*, *חֹדֶר*, *court*, *מַחֲנֶה*, *camp*, *אֶרֶץ*, *lower-world*; of members of the body, instruments and utensils, as *לָשׁוֹן*, *tongue*, *שֵׁן*, *tooth*, *זָקֵן*, *beard*, *חִיךְ*, *chin*, *אֶרֶץ*, *staff*, *אֶרֶץ*, *ark*; of the powers of nature as sources of blessings, as *שֶׁשֶׁשׁ*, *sun*, *רוּחַ*, *wind*, also *spirit*, so *נֶשֶׁם*, *breath*, *soul*; especially of *fire*, *light*,* as *אֵשׁ*, *fire* (*Eth. ḡsat*), *אֹר*, *Job* 36:32), and so *חֹם* and *חֹמֶר*, *oven*, *בְּרָק*, *brightness*, &c.†

§ 106.

THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 86, 1, 2), the language employs some other means for the expression of plurality, viz.—(*a*) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class; e.g. *אֵר*, *an ox* (*an individual of the ox-kind*), *בָּקָר*, *oxen*, as *חֲמִשָּׁה בָּקָר*, *five oxen*, *Ex.* 21:37, *צֶמֶד*, *small cattle*, viz. *sheep or goats*, *אֵשׁ*, *an individual of the same*, *a sheep or a goat*; (*b*) the Feminine ending and construction, § 105, 2, *c*, 3, *c*; (*c*) nouns which have the proper signification of the singular, but which are also used as collectives; e.g. *אָדָם*, *Gen.* 1:26, *man*, *the human race*, *אֵשׁ*, *Is.* 21:9,

* See *Lehrgeb.* p. 546.

† The particulars are supplied by the Lexicon. Some words, moreover, of the class last mentioned, take the Feminine ending, as *חֲמִשָּׁה*, *brass*, *קֶשֶׁת*, *bow*, (from the stem-word *קָשׁ*), *עֵת*, *time*, for *עֵתִים*). These are only now and then construed as masculine, from a misapprehension of their origin.

collect. for men, **בָּנֵי**, words, **אֹיֵב**, the enemy, for the enemies. These words take the article, when all the individuals of the class are included, (§ 107, 1.)

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, viz.—

a) *Extension* of space and time*: hence the frequent use of the Plural to express *portions of space, regions or places*, as **שָׁמַיִם**, heaven, (§ 86, 5, Rem.), **גִּבּוֹרִים**, height, **בְּרָאיוֹת**, the place at the feet, **בְּרָאיוֹת**, the place at the head, (comp. § 101;) *certain portions of the body*, which are parts of its extension,† as **פָּנִים**, face, **צַוְעָרִים**, neck; *spaces of time*, as **חַיִּים**, life, **נְעוּרִים**, youth, **זָקֵנִים**, old age; and finally *states, qualities*, which are *permanent or of long continuance*, as **נְעֻצִים**, perverseness, **רַחֲמִים**, compassion, **שִׁבְלִים**, childlessness.

b) *Greatness*, especially in a metaphorical sense, as associated with *power and sovereignty*. Hence there are several nouns which are used in the *Plur.* as well as the *Sing.* to denote *Lord or God*, (*Pluralis majestaticus* or *excellencia*;) e.g. **אֱלֹהִים**, God, scarcely found in the *Sing.* except in poetry, in prose commonly **אֱלֹהִים**; **אֲדֹנָי**, lord, old form of the Plural **אֲדֹנָיִם**, the Lord, *kar' êloxhyn* (God), **שֹׁדֵד** (§ 86, 1, b), the Almighty.‡ Often the idea of greatness is no longer associated with this form, the mind having accustomed itself to contemplate the *powerful* in general as a Plural; e.g. **אֲדֹנָיִם**, **אֲדֹנָיִם**, a cruel lord, Is. 19:4; **אֲדֹנָיִם**, Gen. 42:30, the lord of the land; so **בָּרִי**, lord, with suff. often **בָּרִי**, his lord, **בָּרִי**, her lord.

On the construction of the *Plur. maj.* with adjectives, see § 110, 1, Rem. 4.

* By the transferring (in mathematical language) of an expression for arithmetical quantity to geometrical. The language has other examples of the designation of *great* and *many* by the same word; see **רַב**, **רַבִּים**. Comp. Rem. 1.

† Comp. the same use of the *Plur.* in *τὰ στήνα, τὰ νῦτρα, præcordia, cervices, fauces*.

‡ For this usage, which is certainly of great antiquity, the language has retained ancient forms of the Plural, which it seldom employs for any other purpose. Another example of the *Plur. maj.* in the Old Testament is the use of *we* by the Deity, in speaking of himself (Gen. 1:26. 11:7. Is. 6:8), and by kings, (Ez. 4:18. 7:24. comp. 1 Mac. 10:19. 11:31.) The German languages have it not only in this latter case, but in addressing a second person by *Ihr* and *Sie*. This Plural is also found in the modern Arabic and Persian.

3. When a substantive is followed by a *genitive*, and this compound idea is to be expressed in the Plural, it is done (a) most naturally by the Plural form in the governing noun, as **בָּנֵי**, **בְּנֵי**, strong heroes; so in compounds, **בְּנֵי**, **בְּנֵי**, Benjaminite, plur. **בְּנֵי**, 1 Sam. 22:7; (b) in both, as **בְּנֵי**, 1 Chr. 7:5, **בְּנֵי**, Ex. 1:11, taskmasters; and hence **בְּנֵי**, Ps. 29:1, sons of Gods for sons of God, (angels;) (c) even in the noun governed, as **בְּנֵי**, family, **בְּנֵי**, families, Num. 1:22 foll., **בְּנֵי**, Cant. 4:16. 7:14, precious fruits. On this observation, which has hitherto been overlooked by grammarians, see also 2 Kings 17:29. Job 22:24. Is. 2:20, (where the reading **בְּנֵי** is to be explained rats' holes.) Dan. 11:15. Jer. 8:19. Here the two words by which the compound idea is expressed are treated as a *nomen compositum*; and in Syriac the above three methods of forming the Plural are all found in the actual compounds.

4. To the modes of expressing plurality belong also the *repetition* of a noun, with or without the copula. By this is indicated the *whole*, *all*, *every*, as **יוֹם**, **יוֹם**, day by day, every day, **אִישׁ**, **אִישׁ**, every man, so **אִישׁ**, Ps. 87:5, **אִישׁ**, Esth. 3:4, hence *distributively*, as **אִישׁ**, Gen. 32:17, each flock by itself; also a *great multitude*, even with the Plural form, Gen. 14:10, **בְּאֵרוֹת**, asphalt-pits in abundance, nothing but asphalt-pits, and Joel 4:14; also (with the copula) *diversity*, more than one kind of, as **לֵב** signifies all and every kind of; e.g. **אֶבֶן**, Deut. 25:13, two kinds of weights; **לֵב**, Ps. 12:3, a double heart.

Rem. 1. Names of substances (e.g. the metals, liquors, &c.) very seldom occur except in the Singular, as **זָהָב**, gold, **כֶּסֶף**, silver, **בָּשָׂר**, flesh, **יַיִן**, wine, **חֵלֶב**, milk, (though *water* is expressed by the *plur.* form **מַיִם**, but this is also Singular in Arabic.) But when the word is used not simply as the name of the substance, but to express a portion of it, it may take the *plur.* form, as **כֶּסֶף**, pieces of silver, Gen. 42:25. comp. Is. 1:25. So of grain, as **חֵטָה**, wheat (the plant growing in the field), **חֵטָה**, wheat in the kernel.

2. Even in cases where the Plural is regarded as merely poetic, we are to connect with it the idea of *real plurality*; e.g. Job 17:1, the graves are my portion, equivalent to

burying-place, many graves being usually found together. Gen. 49:4, *thou didst ascend the beds of thy father*, the crime having been committed more than once, and in different places.

§ 107.

USE OF THE ARTICLE.

(Lehrgeb. §§ 166—168.)

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German; viz. when a definite object, one previously mentioned, or already known, or the only one of its kind, is the subject of discourse;* e.g. Gen. 1:3, *God said, let there be light*, (אֵל); verse 4, and *God saw the light*, (אֵל-הַיּוֹם). Comp. also אֱלֹהִים, verse 26, with אֱלֹהִים, verse 27. Lev. 4:2, a soul (נֶפֶשׁ) if it sins. Eccles. 1:12, *I am king* (מֶלֶךְ) over Jerusalem; on the contrary אֱלֹהֵי הָאָרֶץ, the sun, הַשֶּׁמֶשׁ, the earth. See an instructive example in Eccles. 9:15.

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e.g. מֶלֶךְ for מֶלֶךְ הָאָרֶץ, Ps. 21:2, אֱלֹהִים for אֱלֹהֵינוּ, 2:2.

Special cases in which the article is commonly employed are—

1. When an appellative is used collectively to denote all the individuals of the class, as *the righteous, the unrighteous*, Gen. 18:25; *the woman for the female sex*, Eccles. 7:26; *the Canaanite*, Gen. 13:7. 15:19, 20. Comp. *the Russian, the Turk*; ὁ Ἀθηναῖος, ὁ Ευκαρόσιος.

2. When an appellative is applied by way of eminence to a particular person, and thus becomes a kind of proper name, as ὁ ποιητής, (Homer); e.g. הָשָׂטָן, adversary, הָשָׂטָן, the adversary, Satan; הָיָה, lord, הָיָה (prop. name of the idol), Baal, הָאָדָם, the first man, Adam; הָאֵל, הָאֱלֹהִים, ὁ Θεός, the only, true God = יְהוָה (though this word, from its frequent occurrence in this sense, is often so used without the article); הָעֵבֶר, the river, i.e. the Euphrates; הָאֶרֶץ, the region around, viz. around the Jordan.

3. Hence it is also used with actual proper names of rivers, mountains, and of many towns,

* The fundamental signification of the article is demonstrative, as is still seen in such cases of it as הַיּוֹם, this day, הוֹדִיעַ, this time. With this signification is connected a relative use of the article, (comp. *that for which*;) Jos. 10:2. Ezr. 8:25. Dan. 8:1.

with reference to their original appellative signification, (comp. *the Hague, le Havre, la Plata*;) e.g. הַיָּרְדֵּן, the Nile, prop. the river, הַלְבָּנוֹן, Lebanon, prop. the white mountain, הָעִיר (the town), Ai, prop. the stone-heap. But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 108, 1.)

Before names of persons it is found only in books of the latest period, as הַקֹּהֵן, Eccles. 12:8; הַסֹּפֵר, Ezr. 2:55.

Rem. 1. The Hebrew article certainly never stands for the indefinite article; but the Hebrew conceives and expresses many ideas definitely which we are accustomed to conceive and express indefinitely. This is most commonly seen—

a) In comparisons, because whatever we compare anything with is presupposed to be known; e.g. *white as the wool, as the snow, red as the scarlet*, Is. 1:18; *as the sheep*, Ps. 49:15; *hurl thee like the ball*, Is. 22:18; *the heavens are rolled up like the scroll*, 34:4. comp. 10:14. 24:20. 27:10. 53:6. Ps. 33:7.

b) In the designation of classes of objects which are universally known; e.g. *the gold, the silver, the cattle, the water*. Hence Gen. 13:2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. 6:21. 41:42. Ex. 31:4. 35:32. Is. 1:21.

c) In the expression also of abstract ideas, where the use of the article is frequent (comp. ὁ ἱπποκρίτης, la modestie), hence of physical and moral evils, as *the falsehood*, Is. 29:21, *the blindness*, Gen. 19:11, *the darkness*, Is. 60:2. [Comp. Lex. Man. art. ה, 2, b.]

On these principles, it is easy to explain the use of the article in special cases, as 1 Sam. 17:34, הַלֵּוֹי, the lion, as the well-known enemy of the flocks (comp. τὸν λέοντα, John 10:12), 17:8. Gen. 8:6, 7, 8. 14:13, הַיּוֹם, should not be translated *a day*, but *the day*, (at) the time, viz. as determined by what precedes. [For a more full examination of such cases, see Lex. Man. art. ה, closing paragraph.]

2. The vocative also takes the article, and

for the most part in those cases where it is usually required; e.g. *הַשֹּׁשֶׁבִּיז הַזֶּה*, *O Joshua, high priest*, Zech. 3:9. 1 Sam. 24:9.

§ 108.

The article is regularly omitted—

1. Before the *proper name of a person* or a *country* (*מְדִינָה*, *מָקוֹם*), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country, (*יִשְׂרָאֵל*, *יָבָן*). On the contrary *Gentile nouns* admit it both in the Sing. and Plur., as *הַכְּנַעֲנִי*, *the Canaanite*, the *Hebrews*, 1 Sam. 13:3, *הַכְּנַעֲנִי*, *the Canaanite*, (collect. § 107, 1.)

2. Before a substantive, whose application is limited by a following genitive or a suffix, which renders the use of the article unnecessary; e.g. *דְּבַר אֱלֹהִים*, *word of God*, *אָבִי*, *my father*.

When the article is used in these two cases, some special reason can generally be assigned for it; e.g.—

a) In some cases the full demonstrative power of the article is required, as Jer. 32:12, *I gave this bill of sale*, *הַמִּכְרָה הַזֶּה*, comp. v. 11; Jos. 8:33, *חֲצִי, a half of them*, in the next clause *הַחֲצִי*, *the (other) half of them*.

b) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, as *הַמֶּשֶׁבֶט הַזֶּה*, *the weight, the leaden one*, Zech. 4:10. 1 Kings 6:31. So when—

c) The word which takes the article is itself a genitive dependent on a preceding noun, as *נִשְׂאֵי הָעָרֹן הַקֹּדֶשׁ*, Jos. 3:14; *בְּחוֹךְ הַיְדִיל*, 7:21.

3. Before the predicate, which from its nature is indeterminate, as Gen. 29:7, *עוֹד הַיּוֹם*, *yet is the day great, it is yet high day*; 33:13. Is. 5:20, *הַמְּקַרְרִים לְשׁוֹן רָע*, *who call the good evil*, 66:3.

Yet there are cases where the nature of the predicate requires the article. Num. 3:24, (*let*) *the charge of the sons of Gershon in the tabernacle of the congregation (be)*, *הַמִּשְׁכָּן הַזֶּה*, *the framework and the covering of the tent*. Ex. 9:27. Gen. 45:12, *פִּי מִי הַמְדַבֵּר*, *that my mouth (is) the one that speaketh = it is my mouth that speaketh*. In other instances the article is to be taken as a demonstrative pronoun

(like the Germ. *der* for *dieser*, *er*, and the Greek article), in apposition with the subject of the sentence, which it repeats with some added circumstance. Neh. 10:38, *they, the Levites*, *הַלְוִיִּם* [*the (in turn) payers of tithes*], *who (in turn) must pay tithes*. Jer. 19:13, *the houses of Jerusalem*, *הַבָּיִתִּים* [*the impure (ones)*], *which (are) impure*. Deut. 3:21. 4:3. Ps. 18:33, 48. Hence when new predicates are added to a subject, as Ps. 19:10, *the laws of Jehovah are truth . . .* v. 11, *הַחֲלָמִים* [*the things to be desired*], *they (are) precious*, &c. Gen. 49:21. Is. 40:23; so when the subject stands first in a representation, Is. 40:22, *הוֹשֵׁב*, *he (Jehovah) sits*, 46:6.

§ 109.

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive, as *אִישׁ מִלְחָמָה*, Jos. 17:1, *a man of war*, *הַמִּלְחָמָה*, Num. 31:49, *the men of war*; *מַלְאָךְ אֱלֹהִים*, *an angel of God*, *הַמַּלְאָךְ*, *the angel of God*.

This explains the use of the article after *כָּל* prop. a subst. totality, *the whole*. The article is inserted after *כָּל* to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, anything*, or distributively for *every, (tout homme, à tout prix;)* e.g. *כָּל-הָאָדָם*, *all men*, *כָּל-הָאָרֶץ*, *the whole earth*, prop. *the whole of men, the whole of earth*; *כָּל-אֶבֶן*, 1 Chr. 29:2, *stones of all kinds*, *כָּל-דָּבָר*, Judg. 19:19, *anything*; *כָּל-יּוֹם*, Ps. 7:12, *every day*.

Even compound proper names may be resolved again into two words, and the second then takes the article; e.g. *בֶּנְיָמִי*, *Benjaminite*, (§ 85, 6), *בֶּן-הַבְּנִימִי*, Jud. 3:15.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, the adjective, as well as the pronoun *זֶה*, *הַזֶּה*, belonging to the substantive, takes also the article. Gen. 10:12, *הַעִיר*, *the great city*, 28:19, *הַמָּקוֹם הַזֶּה*, *that place*; Deut. 3:24, *יָדְךָ הַחֲזָקָה*, *thy strong hand*; *הַיְדִיל הַזֶּה*, *the great work of Jehovah*.

Not very unfrequent is the connexion of the article with the adjective alone, as being

the more determinative; e. g. *יום השישי*, Gen. 1:31, *day the sixth = the sixth day*, (on the contrary *יום שני*, a *second day*, 1:8; Ps. 104:18. Joel 2:25. Neh. 3:6. Zech. 14:10. This is the usual construction when the adjective is properly a participle, as *הרב הרוצח*, *the sword that doeth violence*. On the contrary it seldom stands only with the substantive, as in 2 Sam. 6:3. Ps. 12:8. Jer. 2:21. Compare Gen. 32:23. 43:14. Ps. 18:18. Purposely indefinite is *רעה*, Gen. 37:2, *evil report respecting them*; *דברם הרעה* would be *the evil report, &c.*

§ 110.

CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

(Lehrg. § 183.)

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in gender and number, as *אשה יפה*, *a beautiful woman*.

Rem. 1. Very seldom the adjective stands *before* the substantive, as when some emphasis rests on it; Ps. 89:53. Is. 10:30. 53:11, and even with a word intervening, Ps. 18:4. Merely poetic is the form of expression *אחזקי בשריו*, Job 41:7, *strong among shields for strong shields*, (comp. v. 21. Is. 35:9;) or with a collective noun instead of the Plural, *אנכי אדם*, *the poor among men for the poor*, Is. 29:19. Hos. 13:2. Comp. the Lat. *canum degeneres*.

2. When substantives of the feminine gender, or those which incline to it (§ 105, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive, as 1 Sam. 15:9, *רעה גדולה וחזק*, 1 Kings 19:11, *מלאכה נכבדה וגמס*. Comp. § 144, Rem. 1.

3. Two adjectives belonging to the same substantive may stand in apposition (see next section) in cases where the English language supplies the place of the first by an adverb, which qualifies the second. Lev. 13:39, *פגרות פחות ולבנות*, *spots weak, white*, i. e. *pale white spots*; v. 19, *פגרות לבנות ואדומות*, *a pale red spot*.

4. In regard to number, the *constructio ad sensum* is frequent. Collectives are construed with the Plural; 1 Sam. 13:15. Jer. 28:4; the *Pluralis majestatis* on the contrary with

the Singular, as *אליהם יציק*, Ps. 7:10. Is. 19:4, (but with the *Plur.* 1 Sam. 17:26.) Conversely, the adjective takes the *plur.* form when it is used with reference to *God* (*pro notione majestatis*;) as *אלוהי עש*, *God who created me*, Job 35:9.

2. An adjective, when it is more strictly defined by a substantive, is followed by it in the genitive case; e. g. *יפה-הואר*, *beautiful in form*, Gen. 39:6, *נקי כפים*, *pure in hands*, Ps. 24:4, *אנכי נפש*, Is. 19:10, *sorrowful in spirit*.* (Comp. the construction of the Participle, § 132.) But verbal adjectives also govern the cases of their verbs, as Deut. 34:9, *מלא רוח חכמה*, *full of the spirit of wisdom*.

3. Of the adjective as prædicate of the sentence, see § 141 foll.

§ 111.

APPOSITION.

(Lehrgeb. § 172.)

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) is intended to serve as a limitation or restriction of the other; e. g. *אשה אלמנה*, 1 Kings 7:14, *a woman (who is) a widow*; *בתולה*, Deut. 22:28, *a damsel (who is) a virgin*; *אמרות אמת*, *words (which are) truth*, Prov. 22:21. Two adjectives are sometimes in apposition; see § 110, 1, Rem. 3.

Here belong numerous instances in which it has commonly been supposed that the first of the two nouns is an example of the absolute used for the construct state, as *היין החמה*, *the wine (which is) wrath*, *ימים ספור*, *days (which are) a number*, i. e. *which can be numbered*, Num. 9:20.

In other instances the second of the two nouns designates a wholly different object from the first, and is actually in the genitive, its governing noun being the first mentally repeated in the construct state, as *אלהים צבאות*, *God (the God of) hosts*; *אדירים*, *the princes of the people*, Judg. 5:13. comp. Is. 22:17.

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see Ruhnken. ad Vell. Paterculum, 2, 93, (*latus animi*.)

† The first only in certain formulas, as *הפלה דוד*, *הפלה שלמה*, like our *the King David*. In such formulas, the arrangement *דוד הפלה*, 2 Sam. 13:39, like *Cicero Consul*, is of rare occurrence.

Job 31:11. The full form is also in actual use, as *הַמִּשְׁכָּן שִׁשְׁבֵּן הָעֵדוּת*, Ex. 38:21.

2. The apposition is only apparent when the first of the two substantives is a designation of *measure, weight, or time*; as *אֵפָה שְׂעִירִים*, *an ephah of barley*, Ruth 2:17; *כֶּסֶף שְׁנָיִם*, *two talents of silver*, 2 Kings 5:23; *שְׁנָיִם יָמִים*, Gen. 41:1, *two years' time*; hence, Gen. 6:17, *הַמַּבּוּל מֵיִם*, *the flood of water*. Here the second noun is a true accusative (as is shewn by the Arabic, where it has the accusative-ending), and its construction is explained § 116, 1.

§ 112.

THE GENITIVE. EXPRESSION OF IT BY CIRCUM-LOCUTION.

(Lehrgeb. §§ 174—176.)

Besides the designation of the relation of the genitive by the *construct state* (§ 87), there are others less direct, each of which has its appropriate uses; viz.—

a) *לְ* used principally for the genitive of possession; as *הַצֹּאן אֶלְשָׁר לְאָבִיו*, Gen. 29:9. 47:4, *the flock of her father*; and also where there are several successive genitives (to avoid the repetition of the *constr. st.*, but see § 113, 1), as *אֶלְשָׁר לְאָבִיו הַצֹּאן*, 1 Sam. 21:8, *the chief of the herdsmen of Saul*, *שִׁיר הַשִּׁירִים אֶלְשָׁר לְשִׁלֹּמֹה*, Cant. 1:1, *the song of songs of Solomon*. Hence the Rabbinic designation of the genitive *שֵׁל*; in Syriac and Chaldee, the relative is the usual sign of the genitive.

b) *לְ*, which also properly denotes possession, and in general the idea of *pertaining or belonging to*;* as *בֶּן לְיֵשׁוּעַ*, 1 Sam. 16:18, *a son of Jesse*; *הַנֶּצִּים לְשָׁאוּל*, 1 Sam. 14:16, *the watchmen of Saul*, Gen. 41:12. This also is used when there are several genitives, each depending on the preceding one, as *דִּבְרֵי הַמִּלְחָמָה לְמֶלֶךְ יִשְׂרָאֵל*, 1 Kings 15:31, *chronicles of the Kings of Israel*; or when the substantive has an adjective (1 Sam. 22:20), or stands in

* Philosophically considered, the Gascon says no less correctly *la fille à Mr. N.*, than the written language *la fille de —*; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold genitive; viz. one which has the value of *לְ* (*ל*), and one which has that of *מִן* (*מִן*). We have the latter conception of this relation in the *de* of modern languages.

apposition, and hence after numerals; e. g. in *the six hundredth year*, *לְחַיֵּי נֹחַ*, *of the life of Noah*, Genesis 7:11. Here is commonly reckoned also the so-called *Lamedh auctoris*, in such phrases as *מִזְמֹר דָּוִד*, *psalm of David*, *לְדָוִד מִזְמֹר*, Ps. 24:1, or merely *לְדָוִד*, 11:1. 14:1. But this belongs to the use of *לְ* after a passive verb, for denoting the efficient cause, (§ 140, 2.)

c) *מִן*, but very seldom, and only to denote source or origin; Job 6:25.

§ 113.

1. When the relation of genitive is repeated in several successive nouns, there is sometimes a repetition of the *construct state*, though it is often avoided (§ 112, a and b) for the sake of clearness. Gen. 47:9, *וְיָמִי שָׁנִי חַיֵּי אָבִי*; Is. 10:12, *פְּרִי-נֹלֵל לִבְךָ מֶלֶךְ אַשּׁוּר*, *the fruit-of-loftiness-of-heart of the King of Assyria*.

The absolute state is retained, as may be seen in the last example (*לִבְךָ*), in those genitives which serve merely as a periphrasis of the adjective, and are thus subordinate to the main thought to which alone the following *constr. st.* has reference. Comp. Is. 28:1. 32:13. Cant. 8:2. 1 Chron. 9:13. So also when a substantive has an adjective and is followed by a genitive, as *אֲבָנִים שְׁלֵמֹת מִקְּעָה*, 1 Kings 6:7, *unhewn stones of the quarry*; but on the contrary *מִסְדֵּר יְהוָה מִסְדֵּר יְהוָה*, Is. 28:16, *precious corner-stone of the foundation*, and (still differently) *מִכְנֵה אֶחָד מִכְנֵה*, *a portion for two persons*.

2. A noun in the genitive may stand not only for the subject, but also sometimes for the object. Ezek. 12:19, *הַמַּס הַשִּׁבְרִים*, *the wrong which the inhabitants have done*; on the contrary Judge 9:24, *הַמַּס הַנֶּעֱשֶׂה בְּנֵי יֶרֶבְעָאֵל*, *the wrong done to the sons of Jerubbaal*; *אֲיִמָּה מֶלֶךְ*, Prov. 20:2, *the dread of a king*;* *בִּצְעָה קוֹם*, Gen. 18:20, *the cry concerning Sodom*. Other applications of the genitive are, *דֶּרֶךְ עֵץ*, Gen. 3:24, *way to the tree*, *הַצִּדִּיק קוֹם*, Is. 1:10, *judges like those of Sodom*, *קִרְבָּנִים קַבְּלִים*, Ps. 51:19, *sacrifices acceptable to God*, *הַפָּרָזִים קַבְּלִים*, Ps. 35:16, *sanniones placentia, parasites*.

3. Not unfrequently the relation of the geni-

* In Latin there is precisely the same use of the genitive after *injuria* (Cæs. B. G. 1, 20 and 30) and *metus*, (see Aul. Gell. L. IX. c. xii. 4.)

tive supplies the place of apposition; *נְהַר פָּרָר, fluvius Euphratis*, נְהַרְהָר בְּתַר עֵינִי, Jer. 14:17.

Rem. 1. It rarely happens that a word intervenes between the constr. st. and the following genitive, as in Is. 19:8. Hos. 14:3, (comp. Gen. 7:6.)

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is of course seldom used for limitation or restriction. Instances of it occur, however, in geographical names, as *אֶרֶץ כְּשָׁדִים*, Genesis 11:28, *Ur of the Chaldees* (like *Augusta Vin-delicorum*), *אֶרֶץ נְהָרִים*, *Aram of the two rivers* = *Mesopotamia*; in like manner *יְהוָה צְבָאוֹת*, *Jehovah of hosts* for *Jehovah Lord of hosts*.

§ 114.

The construct state, which only indicates in general a close connexion between two nouns, is used not only to express the relation of the genitive, but also (1) before prepositions, especially in poetry; e.g. before *בְּ, בְּקִצְרָה*, Is. 9:2, *the joy in harvest*, *לְ, לְךָ*, Job 18:2, *to thee*, Is. 28:9, *לְ, לְךָ*, Judges 5:10; (2) before the relative, as *בְּקוֹם אֲשֶׁר*, Gen. 40:3, *the place where*; (3) before Vav copulative, as *וְהָיָה וְהָיָה*, Is. 33:6. comp. 28:4, 16.

The other instances where the construct state seems to stand for the absolute are to be explained by supplying a genitive from the preceding part of the sentence, as in 2 Kings 9:17. Ps. 16:3.

§ 115.

MODE OF DESIGNATING THE OTHER CASES.

(Lehrgeb. § 177.)

1. The syllable *אָ, אַ* is prefixed as a sign of the accusative, but only to substantives which are made definite by the article or a genitive or suffix, and to proper names. In all other cases, the accusative remains destitute of any distinctive sign, and poetry often omits it even in these; e.g. *אֶת הַשָּׂמֶיִם וְאֶת הָאָרֶץ*, Gen. 1:1; on the contrary *וְאֶת הַשָּׂמֶיִם*, 2:2. We have already noticed another mode of forming the accusative, which, however, is exclusively the *accusative local*, (§ 93, 1, comp. § 116, 1, Rem.)

For the original signification of *אֶת* see § 37, Rem. 3, for its form before suffixes § 100, Rem. 2.

The examples are extremely rare in which *אֶת* stands before an indeterminate noun, as in Prov. 13:21, *אֶת-צַדִּיקִים*, Ezek. 43:10 (in both which passages the sense requires the definite article), and Ex. 21:28, where the noun is indefinite.

2. The dative and ablative are expressed by circumlocution, the former by the preposition *לְ*, the latter by the prepositions *מִן* (*from, out of*) and *בְּ* (*in, at, by*). It is to be observed, however, that the nouns to which they are prefixed are in the conception of the Semite, genitives, these particles being originally nouns, (see §§ 100, 101.)

The Arabic has also a distinct form for the genitive.

§ 116.

USE OF THE ACCUSATIVE.

(Lehrgeb. § 178.)

The accusative is employed—(1) to express the object of the transitive verb, § 135; (2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially.* But we are not therefore authorized to reject altogether the second signification of the accusative, as is done by some. A similar extension of its original use has taken place in the Greek language; see Bernhardt Gr. Synt. S. 105 ff.

Accordingly the accusative is employed—

1. In designations of *place*—(a) in answer to the question *whither?* after verbs of motion, as *וְיָצְאוּ הָעָם*, 1 Sam. 20:11, *let us go out into the field*; *וְיָצְאוּ הָעָם*, 2 Chron. 20:36, *to go to Tarshish*, Ps. 134:2; (b) in answer to the question *where?* after verbs implying rest in a place, as *בֵּית אֲבִיךָ*, Gen. 38:11, *in the house of thy father*, *בֵּית הָעֶלְיָה*, 18:1, *in the door of the tent*. It is then employed also with reference to *space and measure*, in answer to the question *how far?* Gen. 7:20, *the water rose fifteen cubits*; and hence the use of it mentioned § 111, 2.

In both cases, especially the first, the

* See § 135, 1, Rem. 3.

syllable η — is often appended, forming actually an *accusative local*, (§ 93, 1.) The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by בְּ ; but we are by no means to suppose that where these particles are omitted the construction is incomplete; see no. 3, Rem.

2. In designations of time—(a) in answer to the question *when?* as הַיּוֹם , *the day*, i. e. *on the day*, *then*, or *on this day*, *to-day*; עֶרֶב , *at evening*, וּלְלַיְלָה , *by night*; Gen. 14:4, $\text{שָׁנָה שְׁמִינִיָּה קָמוּ$, *the thirteenth year (in the 13th year) they revolted*; (b) in answer to the question *how long?* שֵׁשֶׁת יָמִים , *six days (long)*, Ex. 20:9.

3. In other adverbial designations: Genesis 41:40, $\text{בְּרָאשֵׁית הַמִּלְכּוּת}$, *only in respect to the throne will I be greater*; 2 Sam. 21:20, *four and twenty*, בְּמִסְפָּר , *in number*, (comp. τρεῖς ἀριθμόν , *three in number*;) Zeph. 3:9, *they served God*, אֶתְּוֹן אֶתְּוֹן , *with one shoulder*, (i. e. *with one heart*.)

These cases may be traced from those which are explained § 136, Rem. By the same process carried still further, many substantives have come to be distinctly recognised as adverbs, (§ 98, 2, δ.)

Rem. Under nos. 1 and 2 belong numerous examples in which it has been customary to suppose an ellipsis of בְּ after אֶל . The accumulation of particles is here the less frequent (a case occurs Is. 1:26, $\text{בְּרִאשֵׁית הַיּוֹם}$) because the second is wholly unnecessary; e. g. —(a) of place; בְּרִבְּרָם , *as in their pasture*, Is. 5:17. comp. 28:21; (b) of time, especially in the forms בְּיוֹם , *as the day* = *as in the day*, Is. 9:3. Hos. 2:5; בְּיָמֵי , *as in the days of* —, Hos. 2:17. 9:9. 12:10. Amos 9:11. Is. 51:9; בְּחִדְרֵי , *as in the months of* —, Job 29:2. Under the first usage (letter a) arise such cases as בְּחִדְרֵי רֵבֶב , *as in a wide breach*, Job 30:14; $\text{בְּחִדְרֵי הַיָּדֹשׁ}$, 38:14, *as in gorgeous dress*; $\text{בְּחִדְרֵי הַיָּדֹשׁ}$, *as in fethers*, Prov. 7:22; $\text{בְּחִדְרֵי הַיָּדֹשׁ}$, *as in a dream*, Is. 29:7. In other instances, the noun after בְּ is the nominative, as in Isaiah 1:25, *as the soap (purifieth)*, comp. 17:6.

§ 117.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

1. When the comparative is to be expressed, the particle מִן is prefixed to the word with

which comparison is made; e. g. 1 Sam. 9:2, $\text{גִּבּוֹר מִכָּל הָעָם}$, *taller than any of the people*; Judg. 14:18, $\text{מִדְּבַר מִדְּבַר מִדְּבַר מִדְּבַר}$, *sweeter than honey*.

In other cases also the particle מִן is employed in expressing *preeminence* (e. g. מִן כֹּחַ , *excellence above*, Eccles. 2:13. comp. Deut. 14:2), which the Hebrew conceives as a taking out, a de-signating, from the multitude. Compare the etymology of the Latin words *eximius*, *egregius*, and in Homer ἐκ πάντων μάλιστα , Il. 4, 96, and merely ἐκ πάντων , 18, 431. Hence the signification *more than* connects itself with the fundamental signification *out of*, originally expressing comparison of one with the whole number of similar individuals. Compare the use of מִן in comparisons, Job 23:2. Ps. 137:6.

2. The several modes of expressing the superlative are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as preeminently the possessor of the quality expressed, (comp. *le plus grand*;) e. g. 1 Sam. 17:14, *and David was* הַקָּטָן , *the small (one)*, i. e. *the smallest*, and *the three great (ones)*, i. e. *greater*, &c.; Jon. 3:5, מִכָּל הָעָם , *from the greatest among them* (lit. *their great ones*) *unto the least among them*; 2 Chron. 21:17, $\text{הַקָּטָן מִבְּנֵי בְנֵי דָוִד}$, *the small one (smallest) of his sons*. A strong expression of the superlative is made by the construction $\text{הַקָּדוֹשׁ מִכָּל הַדְּבָרִים הַקְּדוֹשִׁים}$, *the holiest of all*, prop. *the holy (holiest) among holy things*.

§ 118.

SYNTAX OF THE NUMERALS.

(Lehrgeb. §§ 181, 182.)

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially § 95, 1) are connected with substantives in three different ways. They stand either (a) in the *constr. st.* before the substantive, שְׁלֹשָׁה יָמִים , *three days*, prop. *triad of days*; or (b) in the *absol. st.* before it, after the manner of adverbs, שְׁלֹשָׁה בָּנִים , *three sons*, (comp. also § 111, 2;) or (c) in the *absol. st.* after it (in the later books, where the adverbs also are so construed), $\text{בָּנוּ שְׁלוֹשׁ בָּנוּ}$, *three daughters*, 1 Chr. 25:5.

In like manner the constructions מֵאָה שָׁנָה , Gen. 17:17, and מֵאָה שָׁנָה , 25:7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings 22:1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive are regularly joined with the singular, and when they follow it with the plural. The first is the more frequent construction; e. g. Judg. 11:33, עָשָׂרָם עִיר, *twenty cities*; on the contrary אַמּוֹת עָשָׂר, *twenty cubits*, 2 Chr. 3:3 seq. The plural *may* be used in the first case (Ex. 36:24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form only with certain substantives, which there is frequent occasion to number, as יוֹם, *day*, שָׁנָה, *year*, אִישׁ, *man*, &c., (comp. "four foot deep," "a thousand pound;") e. g. יוֹם עֶשְׂרֵה עָשָׂר, Ex. 12:6, prop. *fourteen day*. With this exception, they are joined to the Plural, and in the later books may then stand after the substantive, (1 Chron. 4:27. 25:5.)

3. Numerals compounded of tens and units take the object numbered either after them in the Sing. as שְׁתֵּים וְעֶשְׂרִים שָׁנָה, Gen. 5:20, *sixty-two years*, or before them in the Plur. as in the later books, (Dan. 9:26;) or the object is repeated, with the smaller number in the Sing., with the larger in the Plur., as Genesis 12:4, הָרִשִׁים וְהַשְּׁבִיעִים עָשָׂר שָׁנָה, *seventy-five years*, Genesis 23:1, שְׁנֵים וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנָה, *one hundred and twenty-seven years*.

4. Beyond 10 the ordinals have no peculiar forms, but are expressed by those of the cardinals, either in apposition with the objects numbered or in the genitive after them, as יוֹם הָעֶשְׂרִי, Gen. 7:11, *on the seventeenth day*, בְּשָׁנָה עָשָׂר וְשִׁבְעִים, *in the twenty-seventh year*, 1 Kings 16:10. In the latter case the word שָׁנָה is sometimes repeated, as in Gen. 7:11. 2 Kings 13:10. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10; e. g. בְּשָׁנָה שְׁנִי, בְּשָׁנָה שְׁלִישִׁי, *in the second year, in the third year*, 1 Kings 15:25. 2 Kings 18:1, בְּחֹדֶשׁ תִּשְׁעִי, *on the ninth of the month*, בְּחֹדֶשׁ אֶחָד, *on the first of the month*, Gen. 8:15. Lev. 23:32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנֵים

the two, Eccles. 4:9, 12. The case הַשְּׁבַע הַיָּמִים, *the seven days*, Judg. 14:17, is to be explained on the principle stated § 109, 1.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. 20:16, אֶלְף כֶּסֶף, *a thousand (shekels) of silver*; so also before קֹדֶב, *gold*: Ruth 3:15, שֵׁשׁ עֶפְסִים, *six (ephahs) of barley*. Thus יוֹם is omitted Gen. 8:5, and הַיּוֹם, 8:13. The number of *cubits* is often stated thus: מֵאָה בָּאַמּוֹת, *a hundred cubits*, prop. *a hundred by the cubit*, Ex. 27:18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנֵים וְעֶשְׂרִים, *two by two*, Gen. 7:9, 15. *One time, once*, is expressed by פָּעַם (prop. *tread, beat*), Dual פַּעַמִּים, *two times, twice*, שְׁלֹשׁ פַּעַמִּים, *thrice*; and also by the *fem.* forms of the cardinals, as אֶחָד (and בָּאַחַד, Num. 10:4), *once*, שְׁנַיִם, *twice*, שְׁלוֹשׁ, *thrice*.

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 119.

USE OF THE PERSONAL PRONOUN.

(Lehrgeb. §§ 191—196.)

1. The suffix to the verb is regularly in the accusative (§§ 33, 4. 34, 1), and is the most common form of expressing the accusative of the pronoun, (see Rem.) In certain cases, however, it is used for the dative: (a) with intransitive verbs, as Zech. 7:5, הֲצַמְתִּי, *did ye fast for me?* i. e. for my benefit; Job 31:18, הִנְיֵלִי כָבוֹד, *he (the fatherless) grew up to me as to a father*, i. e. with me, under my care; (b) with verbs of *giving* (where, however, it may be the accusative, the verb implying *to cause to receive*), Jos. 15:19. Zech. 7:5. Is. 27:4.

Rem. The accusative of the pronoun is necessarily expressed by the sign of the accusative אֶת, (a) when the pronoun, for the sake of emphasis, precedes the verb, as אֶתְּרִיבָהּ, Num. 22:33; (b) when the verb has two pronouns in the accusative, אֶתְּרִיבָהּ אֶתְּרִיבָהּ, 2 Sam. 15:25, and *shew me it*. The use of this sign with the accusative of the pronoun is not confined, however, to these cases; see Gen. 4:14. 15:13.

2. The suffixes to nouns (possessive pronouns), which are properly *genitives* (§ 33, 4), express, like nouns in the genitive (§ 113, 2), not only the subject but also the object; e.g. *וְהָיָה*, the wrong done to me, Jer. 51:35; *וְהָיָה*, the fear of him, Ex. 20:20; *וְהָיָה*, the prayer to me, Is. 56:7.

The possessive pronoun may be expressed by circumlocution, after the manner of the Syriac; Ruth 2:21, *וְהָיָה לְיָדָי*, the servants which (are) to me, for my servants; especially after a substantive, which is followed by another in the genitive, as in 1 Sam. 17:40. Comp. the analogous mode of expressing the genitive, § 112. In this case there is sometimes a pleonastic use of the possessive pronoun, as *וְהָיָה לְיָדָי*, prop. his litter of Solomon, Cant. 3:7. comp. 1:6.

3. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns. Compare the analogous construction with the article, § 109, 1. This occurs most frequently in the case mentioned § 104, 1, where the second noun is used to express a quality of the first; e.g. Ps. 2:6, *וְהָיָה לְיָדָי*, my holy mount; Is. 2:20. 31:7, *וְהָיָה לְיָדָי*, his silver gods. We seldom have the construction *וְהָיָה לְיָדָי*, Ezek. 16:27, thy lewd conduct, comp. 18:7.

4. To the general rule (§ 33, 2) that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, (§ 33, 4;) e.g. in the accusative, *וְהָיָה לְיָדָי*, Gen. 27:34, bless me, me also, comp. Prov. 22:19, in the genitive, *וְהָיָה לְיָדָי*, 1 Kings 21:19, thy blood, yea thine (prop. sanguis tui, imo tui), Prov. 23:15. Ps. 9:7. So after a preposition (which is to be mentally repeated with the separate pronoun, comp. § 152, 4), as *וְהָיָה לְיָדָי*, Hag. 1:4, for you, for you; *וְהָיָה לְיָדָי*, 1 Sam. 25:24, on me, on me; *וְהָיָה לְיָדָי*, 2 Chron. 35:21, not against thee. On the same principle is to be explained Gen. 4:26, *וְהָיָה לְיָדָי*, to Seth, to him also, and 10:21.

5. Sometimes masculine pronouns are used

with reference to feminine substantives, (probably an inaccuracy of the colloquial language, which passed into that of books;) e.g. Ruth 1:22. Cant. 6:8. Ex. 1:21. The reverse also occurs, though less frequently; Deut. 5:24. 2 Sam. 4:6.

§ 120.

THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

(Lehrgeb. § 200.)

1. The demonstrative *הָ* (as well as *זֶה*, *זוּ*) has also, especially in poetry, the force of the relative; comp. in Eng. *that* for *which*; e.g. Ps. 104:8, *וְהָיָה לְיָדָי*, which thou hast destined for them. It is even employed (like *הָ*, § 121, 1) to give a relative sense to another word; e.g. Ps. 74:2, *וְהָיָה לְיָדָי*, on which thou dwellest.

הָ is used adverbially (*a*) for *here, there*, *וְהָיָה לְיָדָי*, Cant. 2:8, *see there!* and then merely as an intensive particle, especially in questions, as *וְהָיָה לְיָדָי*, wherefore then? Gen. 18:13. 25:22; (*b*) in reference to time, for *now*, as *וְהָיָה לְיָדָי*, now (already) twice, Gen. 27:36.

2. The interrogative *כִּי* may stand in the genitive, as *כִּי*, Gen. 24:23, whose daughter? It is also, as well as *כִּי*, used indefinitely for *any one whoever, anything whatever*. Job 13:13.

For the use of *כִּי* in a form of negative command, see § 150, 2, first note.

§ 121.

USE OF THE RELATIVE PRONOUN.

(Lehrgeb. §§ 197—199.)

1. The pronoun *אֲשֶׁר* often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns; e.g. *אֲשֶׁר*—*אֲשֶׁר*, Gen. 13:16, *quem pulverem*; *אֲשֶׁר*, *אֲשֶׁר*, where; *אֲשֶׁר*, *אֲשֶׁר*, thither; *אֲשֶׁר*, *אֲשֶׁר*, whither; *אֲשֶׁר*, *אֲשֶׁר*, thence; *אֲשֶׁר*—*אֲשֶׁר*, whence. In the same manner the Hebrew forms the oblique cases of the relative pronoun *who, which*, viz.:

Dative, *לְ*, to him, *לְ*, *אֲשֶׁר*, to whom; *לְ*, *לְ*, to them, *לְ*, *אֲשֶׁר*, to whom.

Accusative, *אֲשֶׁר*, *אֲשֶׁר*, him, her; *אֲשֶׁר*, *אֲשֶׁר*, whom, (*quem, quam*.)

With prepositions, *בּוֹ*, *אֲשֶׁר*, wherein; *מִמֶּנּוּ*, *אֲשֶׁר*, wherefrom.

Genitive, *אֲשֶׁר*, *אֲשֶׁר*, whose language, Deut. 28:49; *אֲשֶׁר*, *אֲשֶׁר*, whose wings, Ruth 2:12.

The accusative *whom* may, however, be expressed by *אֲשֶׁר* alone, as in Gen. 1:31.

Rem. 1. The Hebrew is able in this way to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used; e.g. Gen. 45:4, *אֲשֶׁר אָתִי*; Num. 22:30, *אֲשֶׁר עָלַי*; Is. 41:8, *אֲשֶׁר בְּחַרְתָּךְ*, lit. *whom I have chosen thee*.

2. The word *אֲשֶׁר* is commonly separated from the one which it thus affects by one or more words, as *אֲשֶׁר הָיָה שָׁם*, *where was* —, Gen. 13:3. But seldom are they written together as in Ex. 20:21.

2. The English language admits the combinations *he* (or *she*) *who*, *that* *which*, *those* *who*, where the Hebrew employs only *אֲשֶׁר* (§ 122, 2), and where we are to supply before it the personal or demonstrative pronoun, as in Latin *is* before *qui*; e.g. Num. 22:6, *וְאֲשֶׁר תָּאָר*, and (he) *whom thou cursest*; Ex. 20:4, *תַּעֲשֶׂה לְךָ תִּבְרִית*, *אֲשֶׁר בַּשָּׁמַיִם*, (of that) *which is in heaven*. The pronoun is always to be supplied where a preposition stands before *אֲשֶׁר*; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence; e.g. *לְאֲשֶׁר*, *to him who*, Gen. 43:16, and *לְאֲשֶׁר*, *for them who*, 47:24; *אֲשֶׁר*, *him who*, *that* *which*, and *those* *who*; *מֵאֲשֶׁר*, *from* or *of those who* or *which*, Is. 47:13; *בְּאֲשֶׁר*, *prop. according to that which*, hence, *as*.*

Sometimes the idea of place or time is also to be supplied, as *בְּאֲשֶׁר*, *in* (that place) *where*, Ruth 1:17; *מֵאֲשֶׁר*, *from* (that time) *when*.

The pronoun *אֲשֶׁר* may be omitted in all of the cases which have been specified: there is then no expression of the relative, as in the English construction *the woman I love*, *the book I told you of*. This omission (most frequent in poetry) takes place—

a) Where it would stand as a pronoun in the nominative or accusative; e.g. Gen. 15:13, *לְאֲשֶׁר לֹא יָדָע*, *in a land* (which belongs) *not to*

* I am aware of but two examples (and these have been overlooked by all grammarians as far as I know) in which the preposition before *אֲשֶׁר* refers, as with us, to the relative itself, viz. *בְּאֲשֶׁר*, Is. 47:12, for *בְּאֲשֶׁר בָּרָם*, *in which*, and *עִם אֲשֶׁר*, Gen. 31:32, for *עִם אֲשֶׁר עִמּוֹ*, *with whom*.

them; Gen. 39:4, *כָּל-יְשֻׁלֵּי*, *all* (which) *was* i. e. *belonged to him*, comp. v. 5, where *אֲשֶׁר* is inserted; Eccles. 10:5, comp. 6:1, where with the same words *אֲשֶׁר* is employed.*

b) When it would be merely a sign of relation; e.g. Ps. 32:2, *הַיְיָשׁב הָיָה*, *happy the man*, *אֲשֶׁר לֹא יָחַן*, *to whom Jehovah imputeth not sin*; Job 3:3. Ex. 18:20. Frequently in specifications of time, when it would have the signification *when*; Ps. 4:8, *וְהַיְיָשׁב רַבִּי*, *in the time* (when) *their corn and new wine are abundant*; Is. 36:2. Ezek. 45:21.

c) When there is also an omission of the personal or demonstrative pronoun, (no. 2;) e.g. Job 24:19, *שֶׁלֹּא* [sweeps away] *הַשָּׁמַיִם* (those who) *sin*; comp. v. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chr. 15:12, *לְאֲשֶׁר הֵכֵנָה לוֹ*, *to* (the place which) *I have prepared for it*; comp. Ex. 23:20.

When the pronoun to be supplied would be in the genitive, the preceding noun takes the constr. *st.*; e.g. Ex. 4:13, *בְּיָד הַיָּמִינִי*, *by the hand* (of him whom) *thou wilt send*; Hos. 1:2, *הַיְיָשׁב דְּבַר-הָיָה*, *the beginning* (of that which) *Jehovah spake*; Ps. 81:6, *הַיְיָשׁב* (of one whom) *I knew not*; 65:5. Lam. 1:14. Jer. 48:36.

§ 122.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

(Lehrg. §§ 201–203.)

1. The reflexive pronoun *myself*, *thyslf*, *himself*, is expressed—(a) by the conjugations Niphal and Hithpael, § 50, 2, b. § 53, 3, b; (b) by the personal pronoun; e.g. Genesis 22:3, *אֲבִרָה*, *Abraham took two of his servants*, *אִתּוֹ*, *with him*, *for with himself*; 1 Sam. 1:24, *וְהָיָה*, *she carried him up*, *עִמָּה*, *with her*, *for with herself*; Gen. 8:9. Jer. 7:19. Ezek. 34:2. 8:10; (c) by circumlocution; e.g. *בְּתוֹכָהּ*, *within herself* (עַבְדָּהּ, *the inner part*), Gen. 18:12; *לֹא יָדָע*, *I know not myself*. Job 9:21.

2. When the combinations mentioned § 121, 2, are to be expressed in Hebrew, the personal or

* The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose, (see Jer. 23:39. Ex. 14:13;) though it is sometimes omitted, Ex. 18:20. 2 Sam. 18:14, especially in poetry, Ps. 18:3. 49:13, 21.

demonstrative pronoun is omitted before *אִשָּׁר* in all cases of the singular and plural: very seldom it is expressed—(a) by the interrogative pronoun, as *כִּי-שֶׁ*, *that which*, Eccles. 1:9. 3:15; (b) by the article, as *הָאִשָּׁר*, *those whom*, 2 Kings 6:22.

Rem. 1. *Each, every one*, is expressed, when a person is meant, by *אִישׁ*, *a man*, sometimes repeated *אִישׁ אִישׁ*, Ex. 36:4, *אִישׁ וְאִישׁ*, Ps. 87:5; with reference either to persons or things, by *כָּל*, commonly without the article, (§ 109, 1;) by repetition *בְּבֹקֶר בְּבֹקֶר*, *every morning*; by the plural *לְבָקֶרֶם*, *every morning*, Ps. 73:14.

2. *Any one, some one*, is expressed by *אִישׁ*, Ex. 16:29. Cant. 8:7, and by *מָהֶם*, Lev. 1:2; *anything, something*, by *כִּלְדָּרֶר* without the article. The latter is also expressed by an appropriate word *כְּמִשְׁכָּה* formed from *נִכְחָה*, Gen. 22:12.

3. *Self, the same, self-same (ipse)*, is expressed, in reference to persons or things, by *הוּא*, *היא*, as *הָאִישׁ הַזֶּהוּא*, Job 1:1, *this same man*; in reference to things, the noun *עֲצָם* (prop. *bone, body*, in this case fig. for *essence, substance*) is also employed as a periphrasis for the pronoun; e.g. Gen. 7:13, *בְּיָמֵינוּ הַזֵּה*, *on the self-same day*, comp. *בְּיָמֵינוּ הַזֵּה*, Job 21:23, *in his very prosperity (in ipsa prosperitate)*, i. e. in the midst of his prosperity. For the same use of *אֵל* with reference both to persons and things, see § 37, 1, Rem. 3.

The Arabians, in a similar manner, periphrase the idea *self* by *eye, soul, spirit*.

4. *The one — the other (alter — alter)* is expressed by *הוּא* or *הוּא* repeated, or by *אִישׁ* with *אָח* brother or *רֵעַ* friend, and where the Feminine is required, by *אִשָּׁה*, *woman*, with *אָחוּת* sister or *רֵעָה* (fem.) friend; both the masc. and fem. forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. 13:11, *and they separated*, *אִישׁ מֵאָח*, *the one from the other*, i. e. *from one another*; Gen. 11:3, *they said*, *אִישׁ אֶל-רֵעֵהוּ*, *to one another*; Ex. 26:3, *five curtains shall be joined*, *אִשָּׁה אֶל-אָחוּתָהּ*, *to one another*.

Some is often expressed by the plural form alone, as *יָמִים*, Dan. 8:27, *some days*, *שָׁנִים*, Dan. 11:6, 8, *some years*; and sometimes by *אִשָּׁר*, *sunt qui*, Neh. 5:2—4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 123.

USE OF THE TENSES; GENERAL VIEW.

1. From the poverty of the Hebrew language in the means of expressing the absolute and relative circumstances of time (§§ 40 and 48), we might naturally expect some variety in the uses of the same form, especially as in some cases (where the relation of time has little or no influence) both tenses are employed with equal propriety.

2. We are not to infer from this, however, that there was scarcely any well defined and established use of the two tenses of the Hebrew verb. On the contrary, accurate observation shews that the idea of the *past*, and of those relations of time and mood which stand connected with it, predominates in the one, and in the other that of the *future* and of the kindred relations of the subjunctive and optative moods.* It is only in certain clearly defined cases that they coincide; in all others they are essentially distinct.

It is a partial and false view which regards the so-called Præter and Future not as *tenses*, but as designed originally to express distinctions of *mood* (Indicative and Subjunctive) rather than relations of *time*.

As examples of the Præter and Future used expressly to denote opposite relations of time, we refer to Is. 46:4, *אֲנִי עָשִׂיתִי וְאֲנִי אֶעֱשֶׂה*, *I have done it, and I will (still) bear (you)*; and ver. 11, *דִּבַּרְתִּי אֵל אֲבִימֶלֶךְ וְעָרַמְתִּי אֵלָּהּ*, *I have spoken it and will bring it to pass, I have purposed and will accomplish it*.

§ 124.

USE OF THE PRÆTER.

(Lehrgeb. § 205.)

The form of the Præter stands—

1. In itself and properly, for *absolute past time*, (*Præteritum perfectum*;) e.g. Gen. 3:10, 11, *כִּי הִגִּיד לְךָ*, *who hath shewed thee?* v. 13, *where-*

* The uncertainty, conditionality, which belongs to the subjunctive, and the reference to the future which is apparent in the optative, have in all languages a clear analogy with the future; comp. e.g. *dicam, dices* and *dicam, dicas*.

fore hast thou done this? comp. verses 14, 17, 22, 23. Hence frequently for the pluperfect; Gen. 2:2, מֵלֵאכְתּוֹ אֲשֶׁר עָשָׂה, *his work which he had made*; v. 5, *Jehovah had not yet caused it to rain*; 7, 9. In these two cases the Future can never be employed.

2. For the tense of narration; e.g. Genesis 29:17, רַחֵל הָיְתָה יֹשֶׁבֶת הָאָרֶץ, *Rachel was fair in form*; 3:1. 4:1; Job 1:1, אִישׁ הָיָה בְּאֶרֶץ עוּץ, *there was a man in the land of Uz*. Where the sentence is connected with what precedes, the *Futurum conversum* (§ 48, 5) is more commonly employed, (126, 2.)

3. For our present tense, where this denotes a condition already long continued and still existing, or a permanent, habitual course of action; e.g. קָטָן, *he is small*; יָדַעְתִּי, *I know*; Ps. 1:1, *happy the man who walks not (וְלֹא יִהְיֶה) in the counsel of the wicked, nor treads (וְלֹא יִשָּׁב) the path of sinners, nor sits (וְלֹא יֵשֵׁב) in the circle of scoffers*; 119:30, 40. The Hebrew might here use the future also, as the relation of time is not taken into account, and indeed what is said has reference to all times. In such cases Præters and Futures are often used promiscuously; Psalm 1:1—3. 44:10—15. Is. 5:12. Prov. 1:20—22. Gen. 2:24.

4. The Præter, as a representative of the present, is employed also to denote the future, principally in prophecies, asseverations, assurances, the fulfilment or verification of which is, in the animated expression of the thoughts, represented as present. Is. 9:1, *the people who walk in darkness see (וְרָאוּ) a great light*; 5:13, *therefore my people goeth forth into captivity, (וְיָצְאוּ)*; 14, 17, 25, 26. 11:1, 2, 4, 6, 10. Very frequent is the prophetic formula בַּיּוֹם הַהוּא, *and it comes to pass in that day*, Is. 11:11. In all such representations the *Præt.* is interchanged with the *Fut.* and the *Fut. convers.*; see e.g. Is. 5.

In Arabic, the Præter preceded by the particle **قَدْ** (*jam, dudum*) is employed in the expression of a promise. Thus it is said, *I have already given it to thee*; as much as to say, *it is as good as done*.

5. Of the relative tenses, those are expressed by the Præter in which the past is the principal idea, viz.—(a) the imperfect subjunctive, (which is also expressed by the Future, § 125, 5;) e.g. Is. 1:9, בָּקִשׁוּ לָכֶנְדָּה דְּמִינוּ, *we should have been [essemus] as Sodom, we should have been*

like Gomorrha; Job 3:13; (b) the pluperfect subjunctive, e.g. Is. 1:9, לֹאִי הָיְתָר, *if he had not left*; Num. 14:2, לֹא מָתוּ, *if we had but died!* (לֹא with the Future would be, *if we might but die!* § 133, 2;) Job 10:19, מֵאֲשֶׁר לֹא הָיִיתִי אֲדָמָה, *I should be as if I had never been*; (c) the future perfect (*futurum exactum*), e.g. Is. 4:4, אִם יָדוּחַ, *when he shall have washed away*, prop. *when he hath washed away*; comp. 6:11.

6. In the cases hitherto considered, the Præter stands by itself, without any immediate dependence on what precedes. But this tense is in Hebrew very often attached (commonly by the conjunction וְ) to a Future or an Imperative. It is then employed to continue the expression of command, or the announcement of something future, by an easy transition, in the progress of the discourse, from the Imperative or Future to the form of simple narration by the Præter. Is. 1:30, *ye shall be as the terebinth 31, and then is [has become] (וְהָיָה)*; Gen. 6:21, וְתִקַּח לָךְ וְאִסְפָּה, prop. *take for thyself, and then thou gatherest*; 27:43, 44. 6:14. So also where the Future stands for the Present subjunctive: Gen. 3:22, וְיִשְׁלַח יָדוֹ וְיֹאכַל, *lest he put forth his hand, and takes and eats, for and take and eat*; 32:12. The Hebrew put only the first verb in the tense required by the sense, the rest he connected with it in the simplest and readiest form. On the similar use of the Infinitive absolute, see § 128, 4, a.

In almost all the instances adduced of this use of the Præter, it is connected with the preceding verb by *Vav*, and has the accent on the final syllable, (see § 44, Rem. 3.) Yet there occur examples—

a) In which it is not thus connected by *Vav* when the Imperative is followed by the Præter in the poetic parallelism, Ps. 4:2. 7:7.

b) In which it is preceded not by the form of the Future, but by some other mode of indicating futurity. Ex. 16:6, 7, עֲבֹד וְיִדְעֶם, *at evening, then ye learn*; 17:4, יֵשֶׁב לְטִיטָה, *yet a little while, and they stone me*. Isaiah 2:12. 1 Sam. 20:18.

§ 125.

USE OF THE FUTURE.

(Lehrgeb. § 206.)

The significations of the Future are even more various than those of the Præter. The uncertainty attending the use of it is obviated to

some extent, however, by the variations in its form (*Futurum figuratum*), given in § 48, for the expression of its different significations, (§ 126.) But since many of its forms exclude these variations, as has been shewn in treating of the verb, the common form is often found in almost all the relations in which the varied Future is employed.

The form of the Future stands—

1. For the proper *future*, (*futurum absolutum*;) Gen. 9: 11, לֹא יִהְיֶה עוֹד מַבּוּל, *there shall not again be a flood*; also for the future with relation to some past event or period of time, as 2 Kgs. 3: 27, *the first-born who was to reign*, (*regnaturus erat*.)

2. For *present time*; 1 Kings 3:7, *לֹא אֵדָע, I know not*; Is. 1:13, *לֹא אֶחָבֵל, I cannot bear*. It is employed especially in the expression of general truths which have no relation to time; e.g. Prov. 15:20, *בֶּן הָחָכְמָה יִשְׂמַח אָבִיו, a wise son rejoices his father*. Here the Præter may also be employed, (§ 124, 2.)

In the same formula is used sometimes the Præter and sometimes the Future, but not necessarily without any difference of meaning; e.g. *מֵאֵן תָּבֹא*, Job 1:7, *whence comest thou?* Gen. 16:8, *מֵאֵן תָּבֹא*, *whence didst thou come?*

In the modern Arabic the Future bears the name of Present.

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. The shortened or lengthened Future is preferred here when the form permits, (§ 48.)

a) After particles signifying *that, that not* (ut, ne), as אֲשֶׁר, לִמְעַן, כִּי, בִּי, י, *that*, אֵל, בֶּל, שֵׁן, *that not*;^{*} e.g. שֵׁן תָּמוּתוּן, *lest ye die*; לִמְעַן תִּחְיֶיךָ, *Deut. 4 : 1, that ye may live*.

b) For the Optative. When the form cannot be lengthened or shortened, it is followed by the particle וְיִּקְרָא; e.g. וְיִּקְרָא, Ps. 7 : 10, *O that might cease* —! וְיִּקְרָא וְיִּקְרָא, Gen. 44 : 18, *might thy servant speak, for let thy servant speak*.

c) For the Imperative, the place of which it always supplies in *negative* commands or prohibitions. When it is dehortatory it is preceded by **לֹא**, as **לֹא תִירָא**, Gen. 46 : 3, *fear not*;

when it expresses prohibition, by **אַל**, as **אַל תִּשְׁטֹל**, Ex. 20:15, *thou shalt not steal*. It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice (Ex. 21:2, 18), the forms of which are not in use, (for the only exceptions see § 46, second note.)

d) For the so-called Potential, where we use *may, can, must, could, should, &c.*; e. g. Ps. 22:9, *יִצְלָחוּ, יִפְדּוּ, he may (let him) deliver him, rescue him*; Is. 5:19, *אָכַל תֹּאכֵל, Gen. 2:16, thou mayst eat*; *כִּי יֹאמַר, Prov. 20:9, who can say?*

4. Even for the *past*, which in lively representation is conceived as present. It is thus used—

a) After the particles **אָ**, *then*, **מָדָן**, *not yet*, **בְּפָנֶיךָ** (*when not yet*) *before*; e. g. **אָ, דָּרַךְ דְּהִשָּׁע**, Jos. 10:12, *then spake Joshua*; **מָדָן, הָיָה**, Gen. 2:5, *there was not yet*; **בְּפָנֶיךָ הָיָה**, Jer. 1:5, *before thou camest forth*. Compare the use of the Præt. and Fut. in the same sentence, 1 Sam. 3:7. The Fut. retains its proper signification when **אָ** means *then*, and refers to future time, (Ex. 12:48.)

b) Often also of customary or continued action, and in extended representation, — for the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something yet to be, is properly expressed by the Future. Job 1:5, *thus did (וַיַּעַשׂ) Job continually*; 1 Kings 5:25. Gen. 2:6, 10, 25. Hab. 2:1.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. 23:4, *יִרְאֶה עַיְנַי וְלֹא יִשְׁתָּחָו* *אִם אֵל אֶעֱרָא*, even if I should go I should not fear; Job 5:8, *אִם אֶעֱרָא אֶפְרָא*, I would apply unto God, (were I in thy place); 10:18, *אִם אֶעֱרָא אֶפְרָא*, I had died, and no eye had seen me.

It is mere inaccuracy of expression when it is employed e.g. for the future perfect, just as in English we often use the present; Gen. 29 : 8, *until they are collected*, for *shall have been collected*.

§ 126.

USE OF THE *FUTURUM FIGURATUM* AND *CON-
VERSUM*, (THE VARIED AND CONVERSE
FUTURE.)

(Comp. § 48. Lehrg. S. 870 ff.)

1. The paragogic Future is used almost exclusively in the first person. The syllable π —

* When these particles have a different signification, the Future is not used; e. g. *יִשְׁרָאֵל*, *because*, with the Præter. Judg. 2:20.

from which it is named, is expressive of *purpose, endeavour* (see § 48, 3), and hence this form is employed—(a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. 31:8, *אֲנִי וְאֶשְׂמְחָה*, *let me be glad and rejoice*! 2:3, *בָּרְכֵהּ*, *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. 3:3, *אֶסְרֶה נַּעַם וְאֶרְאֶה*, *I will go now and see*; Gen. 32:21. (b) To express a wish, a request, (for leave to do something;) Deut. 2:27, *אֶעְבְּרָה*, *let me pass through*; Num. 20:17, *נִעְבְּרָה*, *let us pass through I pray thee*. (c) When an object or design is to be expressed by the verb, and the conjunction *that, in order that* (commonly *וְ*), precedes; Gen. 27:4, *בְּרִיחִי הִנֵּה*, *that I may eat*; 29:21. 42:34. Job 10:20. Less frequently (d) it stands in conditional sentences with *if, though*, expressed or implied, Job 16:6. 11:17. Ps. 139:8. It also stands (e) after *Vav conversive*, § 48, 5.

In Jeremiah it is used to give force and emphasis of almost every kind; 3:25. 4:19, 21. 6:10.

2. The shortened Future is used principally—(a) in the expression of command, wish, as *הוֹצֵא*, *proferet*, Is. 61:11, *הוֹצֵא*, *proferat*, Gen. 1:24; (b) to express prohibition and negative entreaty, as *אַל-תִּשְׁחָד*, *destroy not*, Deut. 9:26, and also negative assertion, Deut. 18:16. Job 20:17; (c) after the conjunctions *that, in order that*, *יָיִסָּה*, *that he may die*, *יָיִסֵּר*, *that he may remove*, Ex. 8:8. 10:17; (d) after *Vav conversive*, § 48, 5.

Only the poets use this form with the signification of the proper future; Job 18:12. 20:23. 24:14. 27:7. 33:21.

3. The converse Future (*Futurum conversum*) (*וַיִּקְרָא*) is properly, according to § 48, 5, a tense of narration (*it happened that he killed*), but with the *Vav copulative* included, (*and it happened that he killed*, § 48, 5, second remark.) Hence it is the usual form where anything is mentioned in connexion with what precedes, the narration commencing with the Præter and proceeding with the converse Future.* Gen. 1:1, *in the beginning God created* (Præt.) . . .

* Perhaps with reference to the *priority in time* of the action described by the Præter, the mind of the narrator passing to those next described as posterior or relatively future.—TR.

3, *וַיֹּאמֶר אֱלֹהִים*, *and God said*. As a Præterite it is also used—

a) Like the Præt. and Fut, § 124, 3, for the Present, (*and it happens that—*;) hence in representations of the actual present, especially with reference to a continued state or course of action. Is. 2:7, *and his land is full* (*וּמְלֵא*) of silver and gold; v. 8, 15. 2 Sam. 19:2. Hence—

b) In animated representation of the future, with præterite and future forms interchanged, (§ 124, 4;) Is. 2:9. 5:15, 16, 25. 9:5, 10, 11, 13. 22:7, 8. Gen. 49:15.

Like the Præter (§ 124, 5, b), it is also an inaccurate expression of the Pluperfect subjunctive, as it *had been* = *it would have been*. Is. 48:18, 19.

§ 127.

THE IMPERATIVE.

(Lehrgeb. § 208.)

1. The Imperative expresses not only command, but also exhortation (Hos. 10:12), entreaty (sometimes with *נָא*, 2 Kings 5:22. Is. 5:3), wish (Ps. 8:2, and with *אֵל*, Gen. 23:13), permission, (2 Sam. 18:23. Is. 45:11.) It is employed especially in *strong assurances*, (*comp. thou shalt have it*, which expresses both a command and a promise;) and hence in prophetic declarations, as Is. 6:10, *thou shalt make the heart of this people hard*, for *thou wilt make*. These may be either *promises*, Ps. 128:5, *thou shalt see* (*וְרָאִיתָ*) *the prosperity of Jerusalem*; Is. 37:30. 65:18. Ps. 22:27. Genesis 20:7, or *threatenings**, Is. 23:1, *wail, ye ships of Tarshish, for ye shall (will) wail*; v. 2, 4. 10:30. 13:6. In all these cases the use of the Imp. approaches very near to that of the Fut. which may therefore precede (Gen. 20:7. 45:18) or follow it (Is. 33:20) in the same signification.

2. We may hence explain the peculiar use of two imperatives: (a) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on condition of obedience, e.g. Gen. 42:18, *וְהוּא יֵשֶׁב וְיֵחַי*, *this do, and (ye shall) live*; Prov. 20:13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. 37:27.

* Analogous is the form of contemptuous menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo*, Plaut. Curculio, IV. 4, 12.

Prov. 7:2. 9:6. Job 22:21. Is. 36:16. 45:22. Hos. 10:12; (b) where a threat is expressed, and the first Imp. tauntingly permits an act, while the second declares the consequences; Is. 8:9, רָעוּ עַמִּים הָרְחֹק, *rage ye people, ye shall soon be dismayed*; Job 2:9, בָּרַךְ אֱלֹהִים וָמָת, *praise God (if you will) and die*; Is. 29:9. In the second member, the Fut. also may be used; Is. 6:9. 8:10.

Rem. 1. How far the Præt. and Fut. may be employed to express command has been shewn § 124, 6, and § 125, 3, c.

2. It is very doubtful whether the form of the Imp. is used, as some grammarians maintain, for the third as well as for the second person (*let him kill*), like the Latin *amato*. Among the examples adduced of this usage is Gen. 17:10, הַמֹּל לְכָם כְּלִי-זָכָר, *let every male among you be circumcised*. In verse 12 הַמֹּל is used. But the sense is the same if we regard הַמֹּל as an Infinitive, (§ 128, 4, b, γ.) Equally indecisive are the other examples, viz. Gen. 31:50. Is. 45:21. Ps. 22:9.

§ 128.

USE OF THE INFINITIVE ABSOLUTE.

(Lehrgeb. § 209.)

The Infinitive absolute is employed, as has been remarked § 45, 1, when there is occasion to express the abstract idea of the verb by itself, neither connected with a following genitive nor dependent on a preceding nominative or particle.* The most important cases in which it is used are—

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. 42:24, לֹא אָבֹה הֵלֹךְ, *they would not go*; 7:15, לְרַעוּתוֹ מֵאֵל בְּרַע וּבָחַר בְּטוֹב, *until he learn to refuse the evil and to choose the good*; Jer. 9:4. Here, however, the Inf. constr. is often used, § 139, 1.

In the same construction is Isaiah 22:13, הִנֵּה בִּגְדֵי יִשְׁחֹשׁ, *behold! joy and gladness, they shall be rent*.

* Where the Inf. constr. is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second, before which it is to be supplied by the mind, stands in the absolute form, as לֶאֱכֹל וְלִשְׁתֹּי, *to eat and (to) drink*, Ex. 32:6. comp. 1 Sam. 22:13. 25:26. Jer. 7:18. 44:17. This case is strictly analogous with that explained § 119, 4. Comp. also no. 4, a, of this section.

וְנָחַר, *the slaying* (prop. *to slay*) *oxen, the slaughtering sheep, the eating flesh, the drinking wine*, (where the Inf. is a mere accusative governed by הָנַחַר); 5:5, *I will tell you what I will do to my vineyard*, וְנָחַר... פְּרוֹץ גְּדֵרֹו, *the taking away (to take away) its hedge and the tearing down its wall*,—q. d. that will I do.

2. When it is in the accusative and used adverbially,* (the Latin *gerund* in *do*;) e. g. הַבֹּנֶה בְּעֵינָיו, *bene faciendo* for *bene*, הַרְבֵּה מִלְּטָמָה, *multum faciendo* for *multum*. Hence—

3. When it is used with a qualifying force in connexion with a finite verb.

a) It then stands most commonly *before* the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. 20:6, נִשְׁאַל בְּמִצֵּי, *he urgently besought of me*; Genesis 43:3, *he strictly charged us*, (הָדַד הָדַר); 31:30. A very clear example is in Amos 9:8, *I will destroy it [the kingdom] from the surface of the earth, except that I will not utterly destroy* (הַמִּשְׁכֵּן הַיָּסוּד) *the house of Jacob*. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts. Genesis 37:33, אֶךְ כִּדָּה בְּרַחֲמֵי, *he is surely torn in pieces*; 3:4.—43:7, *could we (then) know?* 37:8, *wilt thou (perhaps) rule over us?* 31:30, *now then go* (הֵלֶךְ הָרַחֵק), *since thou so earnestly longest*, (נִכְסְפָה נִכְסְפָה); Judg. 15:13, *we will bind thee, but we will not kill thee*; 2 Sam. 24:24.

b) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* action. Is. 6:9, שָׁמַעַתְּ שָׁמַעַתְּ, *hear on continually*; Jer. 23:17.—Gen. 19:9, וְהָיָה שָׁמַעַתְּ, *and he must be always playing the judge!* [perhaps, and he must needs be judge!] Two Infinitives may be thus used; 1 Sam. 6:12, וְהָלְכוּ הֵלְכוּ, *they went going on and lowing, for they went on lowing as they went*; 1 Kings 20:37. Instead of the second Inf. is some-

* On the Accusative as a *casus adverbialis*, see § 116. In Arabic it takes, in this case, the sign of the Accusative. In general, the Inf. absol. answers in most cases (see nos. 1, 2, 3, of this section) to the Accusative of the Infinitive, to which no. 4 also is to be referred.

times used a finite verb (Josh. 6:13), or a participle, (2 Sam. 16:5.)

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it qualifies, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. 22:17. Jer. 22:10. Gen. 31:15. 46:4. Dan. 10:11, 13. In Syriac, the Inf. when it expresses intensity stands always *before*, and in Arabic always *after*, the finite verb. When a negative is used it is commonly placed between the two (Ex. 5:23), seldom before them both, (Gen. 3:4.)

2. With a finite verb of one of the derived conjugations may be connected not only the Inf. absol. of the same conjugation (Genesis 17:13. 40:15), but also that of Kal (e.g. *פָּרַחַּ בְּרִיחַ*, Gen. 37:33), or of another of the same signification, (Lev. 19:20.)

3. In expressing the idea of *continuance* (letter *b*), the verb *הָלַךְ* is frequently employed, with the signification to *go on*, to *continue on*, and thus denotes also *constant increase*; e.g. Gen. 26:13, *וַיֵּלֶךְ הָאֵלֶּךְ וַיִּגְדַּל*, *he became continually greater and greater*. 2 Sam. 5:10.—Gen. 8:3, *וַיֵּשְׁבוּ הַמַּיִם וַיִּשְׁטַף הָאֵלֶּךְ* . . . (no. 2), *and the waters flowed off continually*. (The participial construction is also frequent here; e.g. 1 Sam. 2:26, *וַיִּגְדַּל סָמוּאֵל הָאֵלֶּךְ וַיִּגְדַּל*, *the child Samuel went on increasing in stature and in favour* . . .; 2 Sam. 3:1. 17:41. 2 Chron. 17:12.) The same mode of expression is found in the French: *la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We have here the two following cases, viz.—

a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to person and tense, the others being in the Infinitive with those distinctions implied, (comp. § 119, 4. § 124, 6;) e.g. with the *Prat.* Dan. 9:5, *בָּקִיעָנוּ וְסוּר*, *we have rebelled and (we have) turned away*. . . Gen. 41:43, *הִצְטִיב הָאֵלֶּךְ*, *he caused him to ride in the second chariot*, *וַיִּתֵּן אֹתוֹ*, *and placed him*. . . Jer. 14:5.

Esth. 9:6, 12. Eccles. 8:9; with the *Fut.* Jer. 32:44, *they will buy fields for money (Fut.), and write and seal bills of sale, and take witnesses*, (three Infinitives.) Num. 15:35. 33:3. [?]

b) It may stand at the beginning of the sentence or construction without a preceding finite verb; for the Infinitive (the pure abstract idea of the verb) serves for a short and emphatic expression of any tense and person which the connexion requires; e.g. it stands (*a*) for the *Prat.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. 21:5, *יָרַךְ הַשִּׁלְחָן צָחַל הַצִּיָּה אָבַל שָׂחָה*, *to prepare the table, to set the watch, to eat, to drink*, (sc. this they do), for *they prepare*, &c. Hos. 4:2; (6) for the *Fut.* 2 Kings 4:43, *אָבַל דּוֹחֵר*, *an eating and a leaving thereof!* (sc. shall there be;) 1 Kings 22:30, (I will) *disguise myself and go*; (*γ*) most frequently for the emphatic *Imp.* (comp. § 46, note *), as Deut. 5:12, *שָׁמוֹר*, *to observe*, (sc. thou art to, ye are to;) so Ex. 20:8, *זָכוֹר*, *remember*; hence, with the full form, *שָׁמוֹר הַשְּׁמִירָן*, Deut. 6:17. 11:22; *זָכַר הַזֵּכֶר*, 7:18; *אָבַל וְשָׂחָה*, Is. 22:13, *to eat and to drink!* (sc. let us eat and drink.)

Rem. 1. The *Inf.* for the finite verb is seldom found in connexion with the subject, as in Job 40:2. Ezek. 1:14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. 60:14, where it is used adverbially like the *gerund* in *do*, (no. 2;) Ruth 2:16, *לֵא*, and Num. 23:25, *לֵב*, where it is connected with a finite verb, (no. 3.)

3. In like manner the poets use also verbal nouns (originally infinitives) for the finite verb. Gen. 49:4, *Reuben, my first-born* . . . *פָּחוּ עֲצִים*, *a boiling over as of water!* (sc. there was,) for *thou didst boil over*, [see *פָּחוּ*, Lex. Man. Lat.] Judg. 5:8. Is. 8:5. [?]

§ 129.

INFINITIVE CONSTRUCT.

(Lehrgeb. §§ 210, 211.)

1. The *Inf. constr.* as a verbal substantive (§ 45, 1) is subject to the same relations of case with the noun, and the modes of indicating them (§ 115) are also the same. Thus it is found (*a*) in the nominative as the subject of the sentence,

Genesis 2:18, *לֹא טוֹב הָיְתָה הָאָדָם לְבָדּוּ*, *it is not good (lit. the being of man in his separation) that man should be alone; (b) in the genitive, Gen. 29:7, עַתָּה הִנֵּחָּךְ, tempus colligendi;** (c) in the accusative, 1 Kings 3:7, *אֲדַע וְיָצֵאתִי וְאֵלֵךְ*, *I know not (how) to go out and to come in, prop. I know not the going out and coming in. In this case the Inf. absol. may be used, § 128, 1.*

2. For the construction of the *Inf.* with a preposition, as in the Greek *ἐν τῷ εἶναι* for example, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. Gen. 2:4, *בְּיִצְרָאם*, *when they were created, prop. in their being created.* Jer. 2:35, *עַל אֲמָרְךָ*, *because thou sayest, prop. on account of thy saying.* Gen. 27:1, *הָיוּ עֵינָיו דַּמְדָּמִים*, *so that he could not see; comp. the use of כֵּן before a noun to express distance from, and the absence or want of a thing, (absque, sine.)* The lexicon must be consulted for particular information on the use of the different prepositions.

Rem. 1. *הָיָה לַעֲשׂוֹת* (or *לַעֲשׂוֹת* with the ellipsis of *הָיָה*) signifies (1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do, (comp. I am to play.)* Genesis 15:12, *וַיֵּרֶד הַשָּׁמֶשׁ לָבוֹא*, *and the sun was about going down.* Hence it serves for a periphrasis of the *Fut.* *וַיַּעַבְדֵּם אֱלֹהִים*, 2 Chron. 26:5, *he served God, intentus erat cultui divino:* without *הָיָה*, Is. 38:20, *וְהָיָה לְהוֹשִׁיעֲנִי*, *Jehovah saveth me;* 21:1. 44:14. Prov. 19:8. comp. 16:20. (2) *It is to do for it is to be done.* Jos. 2:5, *וַיִּשְׁמַר הַדָּלֶת לִקְנוֹר*, *and the gate was to shut for was to be shut.* More commonly *הָיָה* is omitted; 2 Kings 4:13, *כִּי לַעֲשׂוֹת*, *what is to be [can be] done;* Is. 10:32. 2 Chr. 19:2. (3) *He was able to do.* Judg. 1:19, *לֹא הִוָּצֵאתִי*, *he could not drive out; comp. the Latin non est solvendo.*

2. The Hebrew writers frequently pass from the Infinitive construction (described in no. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Amos 1:11, *וְלֹא חָפַץ הָיָה רָדְפוֹ*, *because he pursued—and stifled his compas-*

sion. Gen. 39:18, *וְכִדְמִי קוֹלִי וְאָמַתִּי*, *when I raised my voice and cried.* Is. 5:24. 8:11. Comp. the participial construction, § 131, 2.

§ 130.

CONSTRUCTION OF THE INF. CONSTR. WITH THE GENITIVE AND THE ACCUSATIVE.

(Lehrgeb. § 212.)

1. The Infinitive governs the proper case of the verb, and hence, in transitive verbs, it takes the accusative of the object; Is. 22:13. Num. 9:15. Even the verbal nouns retain the same regimen, as *וְהָיָה אֵת-יְהוָה*, Is. 11:9, *knowledge of Jehovah, prop. the knowing Jehovah.* The subject follows it in the genitive, as *יֵלֶוֹת הַיָּהֵב*, Judg. 13:20, *the going up of the flame;* *בְּרִיחַ אֲבִיחָר*, 1 Sam. 23:6, *at the fleeing of Abiathar.* It is seldom construed thus with the object, as *וְעָשִׂיתָ לְפָנַי*, *to do justice.* Mic. 6:8.

The suffixes to the *Inf.* follow the same rules. Thus the object is expressed by the verbal suffixes (accusatives), as *וְהָרַגְנִי*, Ex. 2:14, *to kill me;* *וְנִבְקַשְׁתִּי*, 1 Sam. 27:1, *to seek me, comp. 1 Chron. 12:17;* the subject by the nominal suffixes (genitives), as *וְקָרָא*, Ps. 4:2, *my calling.* Hardly correct is *בְּשִׁיבִנִי*, *at my return,* Ezek. 47:7, for *בְּשִׁבְתִּי*.

2. What we have given as the common construction for the subject and object is always observed when they are both expressed in connexion with the Infinitive. 1 Kings 13:4, *וְהִשְׁמָע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ הָאֱלֹהִים*, *upon the king's hearing the word of the man of God.* Gen. 13:10, *לִפְנֵי שְׂדֵם הָיָה אֶת-סֹדֹם*, *before Jehovah destroyed Sodom.* Compare 2 Sam. 3:11. Ezek. 37:13. So if the verb governs two accusatives, as *וְהוֹרִיעַ אֱלֹהִים אֶת-כָּל-יִצְחָק*, Gen. 41:39, *since God hath caused thee to know all this.*

The genitive of the subject properly stands next after the *Inf.*; sometimes, however, the accusative of the object intervenes, as in Is. 20:1, *וְשָׁלַח אֹרֹן סַרְגֵּן*, *when Sargon sent him;* 5:24. Ps. 27:2. 56:1.

§ 131.

USE OF THE PARTICIPLE.

(Lehrgeb. § 214.)

1. The only existing form of the Participle is used to express all the relations of time (as *וְהָיָה*, *dying, Zech. 11:9; he who has died, dead; he*

* It is also in the genitive in those cases where it is dependent on a preposition (see no. 2) which is properly a noun in the constr. *et.* §§ 99 and 101.

who is to die, Gen. 20:3), though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in *-ndus*; e.g. מְנוּחָה, *metuendus*, terrible, Psalm 76:8; כְּהִלָּה, *laudandus*, worthy to be praised, Ps. 18:4.

2. The Participle, standing in place of the finite verb as prædicate of the sentence, denotes,

a) Most frequently the *Present*:* Eccles.

1:4, דֹּר וְדֹר יֵרֵד מִן הַנָּהָר, *one generation goes, another comes*; v. 7, כָּל-הַנְּהָלִים הֹלְכִים, *all the rivers flow* . . . Genesis 4:10. If the subject is a *personal pronoun*, it is either written, in its full form, in immediate connexion with the participle, as יִרְאֶה אֶנֶכִּי, Genesis 32:12, *I fear*, אֶפְתָּח יָרְאִים, 1 Sam. 23:3, *we are afraid*; or it is appended as a suffix to the word *is*, (§ 36, 2), as Judges 6:36, אִם יִשָּׁע מוֹשֵׁעַ, *if thou savest, [servaturus es.]* In the same manner it is appended, in negative sentences, to אֵין; e.g. אִם אֵינְךָ מְשַׁלֵּחַ, Gen. 43:5, *if thou send him not*.

Hence—(b) *The Future*, (conceived as present, comp. § 124, 4.) Is. 5:5, *I will tell you*, אֲנִי אֲשַׁר אֲנִי עֹשֶׂה, *what I do for what I will do*. Gen. 17:19, שָׂרָה יֵלֶד לְךָ בֵּן, *Sarah bears (for shall bear) thee a son*; 19:13.

c) *The Past*, especially when it stands connected with the *Præter*. in the statement of past and contemporaneous circumstances. Job 1:16, עַד הֵן קִרְרָה וְהָיָה בָּהּ, *the one (was) still speaking when another came*; v. 17. Gen. 19:1, וְלוֹט יָשָׁב . . . וַיָּבֹאוּ, *they came . . . and Lot (was) sitting*. But it is also used with reference to past time, and even for the *perfect Præter*, without any such connexion; e.g. Deut. 4:3, עֵינֶיכֶם רָאוּ, *your eyes which have seen*.†

In the later books, the verb הָיָה is often added in the designation of past time. Job 1:14, הַבָּקָר הָיָה חֹרֶשׁוֹ, *the oxen were ploughing*. Neh. 1:4, וַיָּחֶזֶק, *I fasted*; 2:13, 15.‡

Rem. 1. In all the three cases, a, b, c, הָיָה is employed before the participle for awakening special attention; e.g. (a) הִנֵּה הָיָה, Gen. 16:11, *behold! thou (art) with child*; 27:42.

* In Syriac and Chaldee it is more frequently used thus than in its proper signification as a participle.

† For the use of the article here before the predicate see § 108, 3, Rem.

‡ In Syriac the Present and Imperfect are expressed by *interficiens ego* (comp. let. a) and *interficiens fui*.

Ex. 34:11. (b) Gen. 6:17. Is. 3:1. 7:14. 17:1. (c) Gen. 37:7. 41:17.

2. Sometimes the participle is immediately followed by a finite verb; the pronouns *that which, he who, &c.* (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. Is. 5:8, הֵי מִינֵי בֵית דְּבַת שָׂדֶה בְּשָׂדֶה, *woe to those who connect house with house, and (who) join field to field*; v. 11, 23. Prov. 2:14. 19:26. Compare the strictly analogous deviation from the Infinitive-construction, § 129, Rem. 2.

§ 132.

CONSTRUCTION OF THE PARTICIPLE.

(Lehrgeb. § 213.)

When participles are followed by the object of the action which they express, they are construed in two ways:—(1) as verbal-adjectives having the same regimen as the verbs to which they belong; e.g. Jer. 26:19, וְהָיָה אֹתִי-יְהוָה, *one that fears Jehovah*; 1 Sam. 18:29, אֶבְיָא אֶת-דָּוִד, *David's enemy, (one that hated David)*; 1 Kings 9:23, הַיְרָרִים בָּנִים, *they who rule over the people*; Ezek. 9:2, לְבָשׁ בְּדִים, *clothed with linen garments*; (2) as nouns followed by a genitive, (§ 110, 2;) e.g. Gen. 22:12, וְהָיָה אֶת־יְהוָה, *one that fears (a fearer of) God*; Ps. 84:5, יֹשְׁבֵי בֵיתְךָ, *they that dwell in (inmates of) thy house*; Ezek. 9:11, לְבָשׁ דְּבָרִים, *the one clothed with linen garments*.

This latter construction with the genitive is properly confined to active verbs, (§ 135.) The participle of the verb בָּא, *to enter in*, is also construed thus, as this verb is followed by the accusative; e.g. Gen. 23:10, בָּא יִשְׂרָאֵל, *those who enter in at the gate*. But there are also examples of the participle followed by a genitive in cases where the verb to which it belongs is construed only with a preposition; e.g. יָקָם, *those who rise up against him*, — *a gainst me*, for עָלַי, Ps. 18:40, 49. Deut. 33:11.

§ 133.

THE OPTATIVE.

(Lehrgeb. § 215.)

We have already seen (§ 125, 3, b) that the Future, especially with *He parag.*, or the participle אֵין, is employed to express the Optative. It remains to mention two other forms under which it is periphrased; viz.—

1. By questions expressive of desire; e.g. 2 Sam. 15:4, *כִּי יַשְׁמֵךְ שֹׁפֵט, who will make me judge? i.e. would that I were made judge!* Judg. 9:29, *כִּי יִהְיֶה אֶת־הָעָם הָאֵלֶּה בְּיָדִי, would that this people were placed under my hand!* Ps. 55:7, Job 29:2. In the phrase *כִּי יִהְיֶה*, the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed (a) by an accusative, as Deut. 28:67, *כִּי יִהְיֶה עֶרֶב, would it were evening!* (b) by an infinitive, as Ex. 16:3, *כִּי־יָמָּוּת, would we had died!* (c) by a finite verb (either with or without *וְ*), Deut. 5:26, *כִּי־יִהְיֶה וְהָיָה לָעָם הַזֶּה לְחָם, O that they had this heart!* Job 23:3.

2. By the particles *אִם*, *si*, *O si!* *וְ*, *O si!* especially by the latter. Ps. 139:19. The particle is followed by the *Fut.* Gen. 17:18, by the *Part.* Ps. 81:14, seldom by the *Imp.* Gen. 23:13. When it is followed by the *Prat.* the desire expressed has reference to past time, as Num. 20:3, *וְלֹא נָתַתָּה, would we had died!*

§ 134.

PERSONS OF THE VERB.

(Lehrgeb. §§ 216, 217.)

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as being the most common, and most readily suggested to the mind) employed with reference to objects which are feminine; e.g. *וַיִּצְעַק*, Ezek. 23:49; *וַיַּעֲשֶׂה*, Ruth 1:8; *וַיִּתְקַח*, thou (fem.) *hast made a league*, Is. 57:8. comp. Cant. 2:7. Compare the analogous use of the pronoun, § 119, 5.

2. The third person (most commonly its *masc.* form) is very often employed impersonally; e.g. *וַיִּהְיֶה*, *and it happened*; *וַיֵּרָא* and *וַיֵּבֶר* (lit. *it was strait to him*) *he was in trouble*; *וַיִּתְחַמַּם*, *he became warm*. It is also employed thus in the *fem.* e.g. 1 Samuel 30:6, *וַיִּתְּרָה דָּוִד*, *David was in trouble*. Psalm 50:3, Jer. 10:7.

The Arabic and Æthiopic commonly employ here the *masc.* and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Eng. *they*, *one*, &c., or simply the passive voice) is expressed (a) by the 3 *pers.*

sing., e.g. *וַיִּקְרָא*, *they called*; (b) by the 3 *pers. plur.*, as Gen. 41:14, *וַיִּבְרָךְ*, *and they brought him in haste for he was brought*; (c) by the 2 *pers.* e.g. Is. 7:25, *לֹא־תָבוֹא שָׁמָּה*, *there shall no one go thither*: so in the common phrase *וַיִּבָּרַךְ* or *וַיִּבָּרַךְ*, *until one comes*; (d) by the passive voice, as Gen. 4:26, *וַיִּקְרָא לָקְרָא*, *then they began to call upon* —*.

Rem. 1. In the first case (let. a) the force of *אֵינֶנּוּ* (impersonal, as we use *one*, *men*, *they*) is implied: the full construction occurs in one instance, 1 Sam. 9:9, *וַיִּשְׁמָע דָּוִד אֶת־הַדְּבָרִים הָאֵלֶּה, formerly they said thus in Israel*. The poets employ also another construction, viz. the repetition of the verb in the form of the participle as a nominative; e.g. Is. 16:10, *לֹא־יִדְרֹךְ הַדְּרֹךְ*, *the treader shall not tread, for they shall not tread* = *there shall be no treading*.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form; e.g. *וַיִּשְׁמָע דָּוִד*, *I have anointed*, *וַיִּשְׁמָע דָּוִד*, Ps. 2:6, *I (myself) have anointed*; *וַיִּשְׁמָע דָּוִד*, 5:13, *thou wilt bless*; 17:4. 18:29. 20:9. Job 1:10. Sometimes one or more words intervene, as Ps. 2:7. 5:8. 13:6. 18:28. 20:8. 55:17. Eccles. 1:16. But in the later writers the separate pronoun is written after the verbal form of the same person without any special emphasis, and is to be regarded as pleonastic; e.g. Eccles. 1:16, *וַיִּשְׁמָע דָּוִד*, 2:11. 12:13, 15, 20. 8:15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. 1:29, *וַיִּשְׁמָע דָּוִד אֶת־הַדְּבָרִים הָאֵלֶּה, for they shall be ashamed of the groves in which ye delight*; where both the third and second persons are employed with reference to the same subject. [Comp. no. 3, b; q. d. *there shall be shame*, &c.] 61:7. Deut. 32:15. 17. 28. Mic. 2:3. In Job 13:28, the third person is probably employed *δεικτικῶς* for the first.

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicuntur*. Job 7:3, *nights of pain have they appointed me, for are appointed me*, (sc. by God;) 4:19. 17:12. 32:15. 34. 20. So in Chaldee very frequently (Dan. 2:30. 3:4. 5:3) and in Syriac.

§ 135.

CONSTRUCTION OF THE VERB WITH
THE ACCUSATIVE.

(Lehrg. § 218.)

All transitive verbs govern the Accusative, (§ 116.) On this general rule we remark—

1. There are many verbs which are construed both with an object, and *without* one, (absolutely;) e. g. *בכה*, to weep, and to weep for, bewail; *שב*, to dwell, and to dwell in, inhabit; *צא*, to go forth, and also like *egredi* in the form *egredi urbem*, see Gen. 44:4.

Rem. 1. Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as *הָלַךְ* = *ποσειν νόσον*, *עָצָה* = *βουλεύειν βουλὴν*; most frequently as a specification, or as a limitation of the general idea of the verb; e. g. Gen. 27:34, *וַיִּצְעַק בְּצָעֶקָה הָרָה וַיִּחַר*, he cried a loud and bitter cry.

2. Verbs which signify to flow, to stream, take in the poets an accusative of that which is represented as poured forth in a stream. Lam. 3:48, *עֵינַי מְלַגְמִים מִן הַנָּחַל*, my eye flows down streams of water. Joel 4:18, the hills flow milk. So *רָץ*, to run, to flow, Jer. 9:17, *בָּשָׁף*, to distil, Joel 4:18, and *שָׁפַף*, to gush forth, to flow abundantly (hence to bear along as does a torrent), Is. 10:22: similar, but more bold, is Prov. 24:31, *וַיֵּדֶה עֵלָה כָּל קִשְׁיוֹתָיו*, and behold it (the field) has all gone up to thorns,—in *spinās abit*. Compare in Greek, *προρέειν ὕδωρ*, Hymn. in Apoll. 2, 202; *δάκρυα σπάζειν*, [in English “which all the while ran blood.”]

3. It is also to be regarded as a mere poetic usage, when verbs which signify to do, to speak, to cry, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in: *וַיִּקַּח קוֹל צוֹרֵל*, Ezek. 11:13, to cry a loud voice (comp. Rem. 1) for to cry with a loud voice; *וַיִּקַּח קוֹל*, Ps. 3:5, with my (whole) voice I cry; *וַיִּקַּח פִּי*, 66:17, with my (whole) mouth I cry: so, to speak with the mouth, Ps. 17:10, with the lips, 12:3, with the tongue, Ps. 109:2; to labour with the hand, Prov. 10:4; to help with the right hand, with the hand, with the sword, Psalm 17:13, 14. 44:3. 60:7. 1 Sam. 25:26, 33;

in which cases the *accusativus instrumenti* is employed. In the same cases *ἄνστρον* is also used (*ἄνστρον*), e. g. Ps. 89:2. 109:30, *בְּמִזְרָה*, Job 19:16; on which account it has been customary to assume, in the above examples, an ellipsis of *ἄνστρον*. But the same use of the accusative is found in Greek; e. g. *προβαίνειν πόδα, παίειν ξίφος*, (see Porson and Schäfer ad Eurip. Orest. 1427, 1477, Bernhardt Synt. Gr. Sprach. s. 110;) and that the accusative is actually dependent on the verb in these cases is clear from a comparison with those given under Rems. 1 and 2. In like manner in German, the instrument is sometimes construed as the object of the verb, as in the following examples which are strictly analogous to those given above: *Schlittschuhe laufen*; *eine herrliche Stimme singen*; *eine tüchtige Klinge schlagen*, [so in English, to sound the trumpet, to play the harp.]

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German, are construed with other cases; e. g. *עָנָה*, to reply to, (like *ἀμειβομαι τινα*, prop. to acquaint, to inform one;) *רָב*, *causam alicujus agere*, (prop. to defend him before the judge;) *בָּשַׂר*, *lata nuntiare alicui*, (prop. *lato nuntio eum exhilarare*;) *נָאץ*, to commit adultery with one, (prop. to lie with [comp. old Eng. to bed] one, adulterously;) *עָבַר*, to become surety for one, (to bail him.)

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph.*, *Hoph.*, *Hithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative; exs. *נָאָץ*, to prophesy, Jer. 25:13; *נָאָץ*, to surround (prop. to place themselves around), Judg. 19:22; *וַיִּתְּנוּ*, I am made to possess, Job 7:3; *וַיִּתְּנוּ*, to plot against (fraudulenter aliquem tractare), Gen. 37:18; *וַיִּתְּנוּ*, to consider, Job 37:14.

2. In very common formulae the accusative after such verbs may be omitted without injury to the sense, as *בָּרַח*, for *בָּרַח בָּרַח*, to make a covenant, 1 Sam. 20:16; *שָׁלַח*, to stretch forth, sc. *יָד*, the hand, Ps. 18:17.

3. Classes of verbs which govern the accusative are, (a) those which signify to clothe and unclothe, as *לָבַשׁ*, to put on a garment, *עָשָׂה*, to put off a garment, *עָדָה*, to put on as an ornament;

e. g. לְבָשׁוּ בָרֶם הַצֹּאן, Ps. 65:14, *the pastures are clothed with flocks*; 109:29. 104:2; (b) those which signify *fulness* or *want*, as כָּלָא, *to be full*, שָׂבַע, *to be satiated*, פָּרַץ, *to overflow*, וְהִפְלֵא הָאָרֶץ, e. g. וְהִפְלֵא הָאָרֶץ, Ex. 1:7, *and the land was filled with them*; אָחִים, Gen. 18:28, lit. *perhaps the fifty righteous will want five*, i. e. *perhaps there will be lacking five of the fifty*; אֶפְשֵׁי, Gen. 27:45, (*why*) *should I lose you both together*; (c) most verbs of *dwelling*, not merely in a place (*to inhabit*) but also among a people, with one, as יָדַבַּר, נָגַד, אֶשְׁכְּנָה לְהִשָּׁם, Ps. 57:5, *I dwell among those that breathe out flames*; 5:5. 120:5; (d) those which express *going* or *coming* to a place, (*petere locum*;) hence בָּא, with the accus. *to befall one*. Here belongs the accus. loci, § 116, 1.

§ 136.

VERBS WHICH GOVERN TWO ACCUSATIVES.

(Lehrgeb. § 219.)

Such are—

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in *Kal* govern one accusative; e. g. מָלֵא אֶת רִחָה הָרוּחַ, Ex. 28:3, *I have filled him with the spirit of wisdom*; וְלָבַשׁ אֹתוֹ, Gen. 41:42, *he clothed him in (caused him to put on) garments of fine cotton*. And further; אָזַן, *to gird one with*, Ps. 18:33, בֵּרַךְ, *to bless one with*, Deut. 15:14, הָרַע, *to cause one to lack something*, Ps. 8:6.

2. A numerous class of verbs whose signification in *Kal* is causative; such e. g. as *to cover* or *clothe one with anything*, (Ex. 29:9. Ps. 5:13, hence also *to sow* sc. a field with seed, *to plant* sc. a field with trees, &c. Is. 5:2, *to anoint*, Ps. 45:8;) *to fill (with)*, *to bestow (upon)*, *to deprive (of)*, (Ez. 8:17. Gen. 27:37;) *to do one a favour*, or *an injury*, (1 Sam. 24:18;) *to make one something* (Gen. 17:5), e. g. וְשָׁחַת אֹתוֹ שֶׁמֶן מִשְׁחַת קֹשֶׁת, Ex. 30:25, *and make it a holy anointing oil*.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings 18:32, וְהִנֵּה אֶת־הָאֲבָנִים כְּמִצָּחַ, *and he built of the stones an altar, prop. built (formed) the stones into an altar*, Lev. 24:5. More striking examples of this construction are those in which the accusative of material is placed last; e. g. מָלֵא מִיָּה עֵשָׂה וְהִשָּׂהוּ, Ex. 38:3, *all its*

vessels he made of brass; Gen. 2:7. Ex. 25:39. 36:14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative, (§ 116;) e. g. הִקָּה מ' לְחִי, *to smite one on the cheek*, for *to smite upon his cheek*, Ps. 3:8; הִקָּה מ' נַפְשִׁי, *to smite one as to his life*, i. e. *to smite him dead*, Gen. 37:21; *to circumcise one in the flesh of the foreskin*, Gen. 17:25.

§ 137.

CONSTRUCTION OF VERBS WITH PREPOSITIONS.

(Lehrgeb. § 229.)

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea which other languages indicate by composition with prepositions, are expressed in the Hebrew either (a) by appropriate verbal-stems, as שָׁבַע, *to re-turn*, קָרַם, *to pre-cede*, קָרָה, *oc-curr*; or (b) by prepositions written after the verb [as in English], e. g. קָרָה, *to call*, with לְ, *to call to*, with בְּ, *to call upon*; נָפַל, *to fall*, with עַל, *to fall upon*, and also [with or without עַל] *to fall off (desert)* from one party to another, with לְפָנַי, *to fall down before*; הִלֵּךְ, with אַחֲרַי, *to go after, to follow*.

It belongs to the lexicon to shew the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle we shall most properly treat under § 151.

§ 138.

CONSTRUCTIO PRÆGNANS.

(Lehrgeb. § 222, b.)

Sometimes a verb has an object, or stands in a construction, to which in signification it is not adapted; and another verb (the force of which was, in the writer's mind, involved in that of the verb employed) must be mentally supplied in order to complete the sense. This is called *constructio prægans*, and is found chiefly in the poets; e. g. Ps. 32:8, אֶלֶף יָדַי, אֶלֶף יָדַי, *I will care for (and keep) mine eye upon thee*; 22:22, הִשְׁמַעְתִּי בְּקִרְנֵי בָּרִים, *hear (and save) me from the horns of the wild bulls*; Is. 14:17, אֶתְּרֵי בָּרִים, *his prisoners he did not release* (and let

go) to their homes; Ps. 89:40. This construction is found also in familiar phrases; e. g. *מָלָא לְלֶכֶת אַחֲרֵי דְהוּהָ* for *מָלָא אַחֲרֵי דְהוּהָ*, Num. 14:24, (lit. *implevit sequi Jehovam*) to follow Jehovah perfectly, (§ 139, Rem. 1;) Deut. 1:26.

§ 139.

CONSTRUCTION OF TWO VERBS WITH ONE ANOTHER.

When one verb serves as the complement of another, the second is construed as follows, viz.—

1. It stands in the *Inf.* either *absol.* (§ 128, 1) or (more commonly) *constr.* after the other verb; e. g. Deut. 2:25, 31, *אֲחֵל חַוָּה*, *I begin to give*; Gen. 37:5, *וַיִּקְשָׁפוּ קוֹנָה*, *and they went on to hate*, [or *hated the more*;] Ex. 18:23, *יָבִילָה עִמּוֹד*, *thou canst endure*. Still more frequently—

2. It stands in the *Inf.* preceded by *ל*; e. g. Deut. 3:24, *הִתְחַלֵּיתָ לְהַרְאוֹת*, *thou hast begun to shew*; Gen. 11:8, *וַיִּתְחַלּוּ לִבְנוֹת*, *and they ceased to build*; 27:20, *וַיִּתְחַרֵּץ לִמְצֹא*, *thou hast hastened to find*, i. e. *hast quickly found*.

These are the usual constructions in prose after verbs signifying to *begin* (*הִתְחַלּוּ*), to *continue* (*הִתְחַרְּפוּ*), to *hasten* (*הִתְחַרְּפוּ*), to *cease* (*הִתְחַלּוּ*), to *be finished* (*הִתְחַלּוּ*); so also, to *make good* = to *do well* (*הִתְחַלּוּ*), to *make much* or *many* = to *multiply* (*הִתְחַלּוּ*), and the like modes of action expressed, for the most part, by Hiphil; to *be willing* (*הִתְחַלּוּ*), to *be unwilling*, to *refuse* (*הִתְחַלּוּ*), to *seek*, to *strive for* (*הִתְחַלּוּ*), — to *be able* (*הִתְחַלּוּ*), *דַּע*, the latter signifying to *know* (how) to *do*, to *learn* (*הִתְחַלּוּ*), to *permit*.* It is to be remarked, however, that in poetry the *ל* is often omitted where it is used in prose; e. g. *הִתְחַלּוּ*, to *be willing*, with the Gerund, Ex. 10:27, with the mere *Inf.* Job 39:9. Is. 30:9. 42:24.†

3. It has, like the first, the form of the finite verb; they are then construed, most frequently—

* To *permit one to do a thing* is expressed by *נָתַן עִם* *לַעֲשׂוֹת*, and *נָתַן עִם* *לַעֲשׂוֹת*, prop. to *give or grant to one to do a thing*, Gen. 20:6, *לֹא נָתַתִּי לְקַבֵּץ*, *I have not permitted thee to touch*.

† So after words which include an analogous verbal-idea; e. g. *לֹא נָתַתִּי לְבָא*, *it is not permitted to enter in*; *אֵין שִׁדְּךָ אֵין*, (poet.) *there is nothing to be compared to thee*, Ps. 40:6; *עָזָר*, *ready, prepared*, commonly with *ל*, without it, Job 3:8.

a) *Ἀσυνδέτως*, both verbs being of the same mood, gender, and number. Deut. 2:24, *begin, take possession, for begin to take possession*; Hos. 1:6, *לֹא אֶחְסֶה עִד אֲחֵם*, *I will not go on to pity*, i. e. *I will no longer pity*; 1 Sam. 2:3, *אֵל תִּרְבוּ*, *multiply not (when) ye speak = speak not much*; Is. 53:10, *וַיִּפְּאֵהוּ ה' וַיִּפְּאֵהוּ*, *Jehovah was pleased to make severe (lit. sick) his wound*, i. e. *to bruise him severely*; Lam. 4:14, *לֹא יִקְרְבוּ*, *so that they could not touch*; Job 32:22, *לֹא יִדְעֵנִי אֲכַבֵּה*, *I know not how to flatter*; 19:3, *לֹא חֲבֹשׁתִּי הַחֲבֹרִי לִי*, *ye are not ashamed, ye stun me = without shame ye stun me*.

The verbs which exhibit this construction are mainly the same, as the above examples shew, with those which are construed with the Infinitive and Gerund, (nos. 1, 2;) it is more rare than those given under nos. 1 and 2, and is found most frequently in poetical language, though it occurs also in common prose, as in Neh. 3:20, *וַיִּתְחַרֵּץ הַחֲרוֹק*, *he was zealous in building*; Deut. 1:5. Jos. 3:16. Hos. loc. cit.

b) *Ἀσυνδέτως*, but with the second verb in the *Fut.* depending on the conjunction that implied. 1 Sam. 20:19, *וַיִּשְׁלַחֵם חֲדָי*, *and cause on the third day, (that) thou come down, for on the third day come down*.

In Arabic and Syriac this construction is very common.* In Hebrew it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Isaiah 47:1, *לֹא תוֹסֵף*, *thou shalt not add (that) they shall call thee, for thou shalt not continue to be called*; Num. 22:6, *אֲנִי אֵינִי נִקְהָבוּ וְאֶגְרֹשׁוּ*, *perhaps I may be able, (that) we shall smite him, and I shall drive him out*. [See Lex. Man. נָקַח, Piél.]

c) With *ו* before the second verb; Gen. 26:18, *וַיֵּשֶׁב וַיִּחְסֹר*, *and he returned (repeated)*

* The Arabian says *أَرَادَ يَغْتَرِّسُ*, *volebat dilaceraret, for he would rend*; and so the Syrian *زُحَا نَبْصَر*, *volebat tolleret* (Luke 18:13), *he would lift up*, but oftener with the conjunction *that*, *زُحَا نَبْصَر*, *he would come*. The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German, *Ich wollte, es wäre*; *Ich dachte, es ginge*; *I would it were, &c.*

and dug, for he dug again; 37:7. 2 Kgs. 1:11, 13.—Job 23:3, *וְיִדְעֵנִי יְהוָה*, *O that I knew (how) to find him!* prop. *what to do, that I might find him*. Esth. 8:6, *וְאֵכָה אֵיכֵל וְרָאִיתִי*, *how should I endure and witness, for how should I endure to witness*.

In all such cases the *י* denotes the strictest connexion of the two verbs for the expression of one idea. Compare in Syriac, *he went on and sent*, for *he sent on*, [so in familiar language, *he went on and built*, for *he continued building*.]

4. It takes the form of the *Part.*, Is. 33:1, *שָׁדֵךְ בְּתִיחֶיךָ*, *when thou shalt cease as a destroyer*; i. e. *to be a destroyer = to destroy*; † 1 Sam. 16:16, (though this example may be referred to no. 3, a.)

In the same manner is construed also the Verbal Adjective. 1 Sam. 3:2, *הָיוּ עֵינָיו*, *began (to grow) dim*. Of this construction is Gen. 9:20, *וַיִּהְיֶה נָח אִישׁ הַחֹקֵם*, *and Noah began (to be) a husbandman*.

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. 31:27, *לִפְנֵי הַחֲבָתָה לָרֹחַ*, *wherefore hast thou secretly fled*; 37:7, *וְשֵׁבֶרְךָ בָּעֵינֶיךָ*, *your sheaves stood around and bowed, for bowed around*; 2 Kings 2:10, *וְהָשִׁיתָ בְּקוֹלְךָ*, *thou hast dealt hardly in asking*, i. e. *hast made a hard demand*; Ex. 13:15, *וְהָשִׁיתָ בְּפִנְיֵנוּ*, *Pharaoh would hardly let us go*. The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Isaiah 53:11, *וְיָדָעַתָּה*, *he shall see and be satisfied (with the sight)*, and 66:11, *וְיָדָעַתָּה*, *that ye may suck and be satisfied*; 26:11.—Jer. 4:5, *וְקָרָא בְּקוֹלָא*, means, *call ye (and that too) with the full voice = all aloud*.

2. We are not to reckon here those verbs which take after them (in place of an accusative) a sentence or clause depending on *וְ* or *אֲשֶׁר*, *that*, (§ 152, 1, e.) such e. g. as *to see* (Gen. 1:4, 10), *to hear* (1 Kgs. 21:15), *to know* (Gen. 22:12), *to believe, to remember,*

to forget, to say, to think, to happen. On the omission of the conjunction before such clauses, see § 152, 4, d.

§ 140.

CONSTRUCTION OF PASSIVE VERBS.

(Lehrgeb. § 221.)

1. When a causative conjugation (*Piél*, *Hiphil*) has two accusatives (§ 136), its passive retains only one of them, taking the other as a nominative, or including its subject in itself. Ps. 80:11, *וְכָסוּ הָרִים*, *the mountains are covered with its (the vine's) shade*; 1 Kgs. 22:10, *וְכָל־בְּגָדָם*, *clothed with garments*, (prop. *made to put on garments*); Ex. 25:40, *וְאֲשֶׁר-אָמַתָּה*, *which was shewn thee*, (prop. *which thou wast made to see*.)

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur = they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive; see § 134, note. We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. 27:42, *וַיַּגִּד לְרֵבֶכָה*, *they made known to Rebecca the words of Esau*; 4:18, *וַיַּגִּד לְעֹנֹךְ*, *one bore (for his wife bore) to Enoch Irad*; 21:5, *וַיַּגִּד לְיִצְחָק*, *at the time of bearing (לֵב טָפָה τεκεῖν) to him Isaac*; 40:20.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it, (comp. §§ 143, 144.) Is. 21:2, *וְיָדָעַתָּה*, *visionem diram nunciarunt mihi*, (the noun in the accus.); Dan. 9:24, *וְיָדָעַתָּה*, *septuaginta septimanas destinarunt*, (נִחְסְרוּ); Is. 14:3.*

2. The efficient cause, after a passive verb, most frequently takes *בְּ*, *by*; as *וְיָדָעַתָּה*, *blessed of Jehovah*, Ruth 2:20. Gen. 14:20. Prov. 14:20. More rare, but no less certain, is the same use of *מִן* (by which *origin, source*, in general, is often denoted), Ps. 37:23. Genesis 9:11. Is. 22:3; *מִן*, *a parte*, Gen. 6:13; *בְּ*, *by*, Num. 36:2. Is. 45:17. Sometimes this relation is expressed without a preposition; as Is. 1:20, *וְיָדָעַתָּה*, *by the sword shall ye be devoured*.

* Comp. Olshausen Emendationen zum A. T., S. 24, 25.

* For *וְיָדָעַתָּה* (§ 19, Rem. a) *Inf. Hiph.* of *יָדָעַתָּה*.

† This construction also is common in Syriac (see Hoffmann Gram. Syr. p. 343, b), where it is by no means to be taken (as by J. D. Michaelis) for a Græcism.

This use of לְ to denote the *author* or *efficient cause* is not confined to cases in which it is preceded by a passive verb; e. g. לָרָדָה לְ, *to conceive by any one*; Is. 2:12, יוֹם לְיָהוָה, *a day (of retribution) from Jehovah*; 1 Kings 10:1. This so readily connects itself with the other uses of לְ (§ 151, 3, e), that we may regard it as properly signifying, in these cases, *according to, after, hence in consequence of, and thus used of the efficient cause*. [Comp. Lex. Man. לְ, A, 4, c.]

Rem. Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning; e. g. יָרַד, *to go down*,—spoken of a forest, *to be felled*; יָעַל, *for to be brought up* (upon the altar), Lev. 2:12, *to be entered* (in an account), 1 Chron. 27:24; יָצָא, *to be brought out of*, Deut. 14:22.

CHAPTER IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

§ 141.

MANNER OF EXPRESSING THE COPULA.

The union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula. 1 Kgs. 18:21, יְהוָה הָאֱלֹהִים, *Jehovah (is) the true God*; Genesis 2:4, אֵלֶּה תְּלִילוֹת, *this (is) the history*; 2:12, וְהָב הָאֶרֶץ זָהָב, *the gold of that land (is) good*; Is. 31:2, יָנֵם הוּא חָכָם, *yet he too (is) wise!*

More seldom the copula is expressed:—(a) By the personal pronoun of the third person הוּא, originally employed with special reference to the predicate, bringing it prominently to view, (Gen. 2:14, *and the fourth river פָּרָה that (is) Euphrates*;) then without any such reference, and simply as a copula; e. g. Gen. 41:26, *the seven fair kine הָנָּה שֶׁנָּתַן לָהֶם seven years (are) they*; Zech. 1:9, מַה־הֵנָּה אֵלֶּיךָ, *what these are*; Ps. 16:3. Gen. 7:2. 9:3. It is thus expressed even when the subject is a pronoun of the second person. Zeph. 2:12, הָיָה . . . אַתָּם, *also ye . . . are*.* (b) By the substantive verb

הָיָה. Gen. 1:2, *and the earth was (הָיָה) waste and empty*; 3:1, *the serpent was (הָיָה) crafty*; v. 20. (c) Also in וַיֵּן and וַיִּץ (which include the idea of the substantive verb) when the subject is a pronoun and the predicate is a participle; see §§ 36, 2. 131, 2, a.

On the gender and number of the copula see § 144.

Rem. Instead of the adjective, the Hebrew often employs the abstract substantive as a predicate, (§ 104, 1, Rem. 2;) especially when there is no adjective of the signification required (§ 104, 1), e. g. וַיִּבְנֵה יָדָיו, *his walls (are) of wood, (are walls of wood)*. Here the substantive, which stands as subject of the sentence, is to be repeated, in the *constr. st.*, before the predicate. This full construction occurs Job 6:12, אֲנִי כֹחַ אֲבָנִים, *is my strength the strength of stones?* exs. Cant. 1:15, עֵינֶיךָ יוֹנִים, *thy eyes (are) doves'-eyes*; Psalm 45:7, כִּסֵּאֲךָ אֱלֹהִים, *thy throne (is) a throne of God = solium divinum*;* second member (with the full construction) הַמִּלְחָמָה שֶׁבִּיטָה מִלְּפָנֶיךָ, *a righteous sceptre is the sceptre of thy dominion*; Is. 5:29. 10:5. 29:4. Ps. 18:34.

§ 142.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE; CASE ABSOLUTE.

(Lehrgeb. § 189.)

1. The only natural arrangement of words is that of the simple sentence in calm discourse, viz. *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial designations (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; e. g.—

a) The verb: Prov. 28:1, *there flee, when there is no pursuer, the wicked*. This is its common position when there is implied in it an indeterminate subject (the impersonal construction § 134, 3), as וַיִּבְנֵה אֲנִים, *they howl (to wit) the*

* But see Hengstenberg's *Christology*, vol. i. pp. 91 et seq. of Prof. Keith's translation. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c.—Tr.

† A very rare exception may be seen in Eccles. 10:10.

* So in Chaldee often; see Dan. 2:38, Ezr. 5:1.

jackals, (comp. *il vient des hommes*;) and also wherever the sentence or clause is connected with a preceding one by ו (of course wherever the *Fut. convers.* is employed), אֲשֶׁר or כִּי; as Gen. 3:1, *all beasts* אֲשֶׁר עָשָׂה יְיָ *which Jehovah had made*; 2:5, כִּי לֹא הִקְדִּיר יְיָ, *for Jehovah had not caused it to rain.*

b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Gen. 4:13, גָּדוֹל מְאֹד, *great (is) my sin.*

c) The object of the verb: the verb then immediately follows, as אֲמַר יְהוָה, *thus (this) saith Jehovah.** Ps. 27:4, אֲמַרְתִּי שְׂאֵלָתִי, *one thing have I asked.* Very rare is the arrangement in 2 Kings 5:13, *some great thing had the prophet commanded thee.*

d) The adverbial designation, which is then immediately followed by the verb. Gen. 1:1. Jos. 10:12, אֶזְכֹּר יְהוֹשֻׁעַ, *and I will remember.*

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. 2:6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. 6:10, יְהוָה הִפְלִיחַ, *God—perfect is his way, for the way of God is perfect*; 11:5. Is. 13:18. 49:6. See the author's Comment. on Is. 42:24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive or accusative of the object, or employed by way of limitation or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun, (compare *c'est moi, qu'on accusé*;) e. g. the genitive, Ps. 18:31, הָאֵל הַקָּדֹשׁ, *God—perfect is his way, for the way of God is perfect*; 11:4. 104:17; — the accusative, Ps. 74:17, *winter and summer — thou hast made them, for thou hast made winter and summer*; Gen. 47:21, אֶת-הָעָם הַהוּא, *the people—he transferred them*; comp. Jer. 6:19. The suffix may also be omitted, and the connexion indicated by ו, as sign of the apodosis, [Lex. 1. c.] Ps. 18:41. comp. 2 Sam. 22:41.—Job 36:26, שָׁמַיְךָ לֹא יִחָסֵר, *sc. הַיָּמִים, his years — there is no searching, (to them.)* Ex. 16:6, שָׁמַיְךָ יִדְעוּ, *at evening, then shall ye know.* Gen. 3:5.

* We have the same form (with the mere omission of *thus*, which is here unnecessary) in the phrase so frequently inserted in prophetic discourse, אֲמַר יְהוָה, *saith Jehovah*; comp. Gen. 2:3.

The participle placed thus resembles the Latin *ablative absolute*. Prov. 23:24, יִלְדֵּי הָחָכֵם, *he who begets a wise son, (i. e. when one begets, &c.,) then he may rejoice.* More frequently it is preceded by כִּי; Gen. 4:15, כִּי שֶׁחָתָם יְהוָה, *whoever shall kill Cain (for if any one shall kill Cain) it shall be avenged sevenfold.* Still more fully 1 Sam. 2:13, כִּי-אִישׁ זָבַח זָבַח וְנָבַח הָבִיא, *when any one brought an offering, then came the priest's servant*; 9:11.

§ 143.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

(Lehrgeb. §§ 184—186.)

The Predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words, (*constructio ad sensum*,) partly by the position of the predicate before the other members of the sentence.

In respect to the first cause we remark:—

1. Collective nouns, e. g. עָם, בָּיִת, *people, family*, and nouns used as such, as אִישׁ, *men* (§ 106, 1), are usually construed (*ad sensum*) with the Plural. Judg. 9:55, וְהָיָה אִישׁ-יִשְׂרָאֵל, *when the men of Israel saw.* 1 Kings 20:20, נִיגְסוּ יָמָם. So when the collective is itself *fem.*, but represents individuals which are of the *masc.* gender; e. g. 2 Sam. 15:23, וְכָל-הָאָרֶץ בָּכְתָה, *and the whole land (its inhabitants) wept*;^{*} Gen. 48:6. 1 Sam. 2:33; and *vice versâ*, Job 1:14, הַבָּקָר הָיוּ, *the cattle (kine) were ploughing.* For examples of the predicate with the singular forms in such cases, see Gen. 35:11. Is. 2:4. comp. Mic. 4:3.

Often the construction begins with the singular (especially when the verb is placed first),† and then, when the collective is introduced, proceeds with the plural. Ex. 33:4, וַיִּשְׁמַע יְהוָה וַיִּתְּנֵם הָעָם, *and the people heard and mourned*; 1:20.

Collectives which designate irrational animals, or things, may take the *fem.* construction, (§ 105, 3, c.)

* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis obiecti.*
† Sect. 144, a.

2. The cases in which the predicate *follows* the subject without conforming to it in gender and number are mostly those in which the verb is passive and is to be regarded as impersonal, (§ 140, 1, Rem.) In some instances there are special reasons for retaining the predicate in its simple form; e.g. Gen. 4:7, לִפְתָּח הַמַּעְרָה רֹבֵץ, *at the door (is) sin,—a lurker*, (where by the *lurker* is meant the lurking lion, see Man. Lex. art. רֹבֵץ); Eccles. 2:7, וּבְנֵי-חַיָּה, *vernae mihi sunt*, (where הָיָה לִי is to be understood as *I have*;) Genesis 15:17, וַיִּהְיֶה הַחֹשֶׁךְ, *and DARKNESS, there became*, (with a special emphasis on the noun,—the verb standing impersonally;) Jer. 48:15, וְעָרֵיהֶן עָלָה, *et urbes ejus surgunt, for tolluntur*, עָלָה used passively; comp. the preceding שָׁדַד).

§ 145.

CONSTRUCTION OF THE COMPOUND SUBJECT.

(Lehrgeb. §§ 187, 188.)

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea; e.g. Job 32:7, וְרַב שָׁנִים יָדַע, *and the multitude of years (i. e. many years) should make wise*; 2 Sam. 10:9, הָיָה אֵלָיו כְּנִי הַמִּלּוּחָה, *there was a battle-front against him, i. e. the battle was directed against him*; Gen. 4:10. 1 Sam. 2:4. Is. 22:7.

With the substantive הַכֹּל, *the whole*, and the numerals, this construction is almost universal; e.g. Gen. 5:5, וְיָדָיו כָּל-יְמֵי אָדָם, *and all the days of Adam were* —; Ex. 15:20. Genesis 8:10.

2. When several subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. 18:11, וְאַבְרָהָם וְסָרָה זָקֵנִים, *Abraham and Sarah (were) old*. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. 7:7, וַיָּבֹאוּ נֹחַ וּבָנָיו, *there went in Noah and his sons*; Num. 12:1, מִירְיָם וְאַהֲרֹן, *there spake Miriam and Aaron*; Gen. 33:7. Rarely, the preference for the *masc.* appears; Prov. 27:9, וְשֶׁמֶן הַמִּסְחָה וְשֶׁמֶן לֵב, *ointment and perfume rejoice the heart*. If the construction is continued, it is always under the plural form. Gen. 21:32. 24:61. 31:14. 33:7.

CHAPTER V.

USE OF THE PARTICLES.

§ 146.

Of the particles, as connected with the system of forms and inflexions, we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 147.

THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs of *place*: שָׁם, *there*; פֹּה,* *hither*, and הֵנָּה, *hither*, the latter also *here* (from the Chald. הֵן, *this*), הֵלָּא, *thither, further on* (prop. *to a distance*), hence הֵנָּה הַצֵּדָה מִפֶּן הַצֵּדָה *(from thee hither) on this side of thee*, and הֵלָּא הַצֵּדָה מִפֶּן הַצֵּדָה *(from thee further on) beyond thee*, 1 Sam. 20:21, 22, 37. Is. 18:2; מֵל, more commonly מִמֶּנִּי, *above*, מִתַּחַת, *below*, מִעֲלֵה, *upwards*, מִתַּחַת, *downwards*, חוּץ, *outside*, בְּחוּץ, *on the outside*, מִבְּתֵר, *within*, בְּתֵר, *within*, קֵדָם, *before*, מִקֵּדָם, *before, on the east*, אַחֲרָי, *behind*, מֵאַחֲרָי, *backwards*, בְּנֶגֶד, *over against*, יְמִין, *to the right*, מִיְּמִין, *on the right*, מִקְּדָם, *on the west* (prop. *on the side towards the sea*), מִקְּבֵר, *around*, מִקְּבֵר, *upright*.

To many of these adverbs הֵן is prefixed, or הֵן appended, indicating respectively the accessory relations *from* and *towards*; e.g. שָׁם, *there*, מִשָּׁם, *thence*, שָׁמָּה, *thither*; חוּץ, *outside*, מִחוּץ, *outwards*, חוּץ, *foras*. There are several which occur only with הֵן appended, as מִתַּחַת, *below*.

Both these additions, however, express also the relation of *rest in a place*, as שָׁמָּה, *sometimes there*, מִיְּמִין, *on the right*, (not *from the right*.) The הֵן is in this case merely de-

* Probably for מִתַּחַת, a hardened form of מִתַּחַת, *in hoc* (loco), Arab. فِى هَذَا, like כֹּה, *so*, for מִתַּחַת, *sicut hoc*.

monstrative (§ 93, 1, *b*), and כֵּן properly denotes *hanging off* from an object, and hence *being upon the side of it*, like *a dextra et sinistra, a fronte, a latere, a tergo*, and in French *dessous, dessus, dedans, dehors*.*

2. *Adverbs of time*: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as שָׁם, *then*, like *ἐκεῖ*; הֵּן, *now*; הִלָּאָה, *forward*; עַד הֵּנָּה, and *contr.* הִלָּאָה, *hitherto*.

Originally such are: עַתָּה, *at the time*, hence *now, at this time*, (and besides the pure designation of time, like *νῦν νῦν*), also *presently, soon*; הַיּוֹם (this day) *to-day*; הַיּוֹם, *at this day, now*; הָמָּוָל, *yesterday*, and then *of old*; אֶתְמָלָשׁ, *yester-evening, last night*; שְׁלֹשִׁים (שָׁלֹשׁ, *three*, and יוֹם), *three days since*; מָחָר, *to-morrow*, בְּמָחָרָה, *on the morrow*; יוֹמָם, *by day*, seldom *daily* (Ezek. 30:16), for which the common form is יוֹם לַיְלָה, *by night*; בֹּקֶר, and הַשְּׁבִיטָה, *in the morning, early*; כָּל-הַיּוֹם, *every day*, also *the whole day*, then *all the time, always*; תָּמִיד, *perpetually, always*, עוֹלָם, *eternally*, לְעוֹלָם, *for ever*, בְּנִצָּח, *continually*; אָז (time), *then*, with reference to both past and future time, בְּמָוֶה, *long since, formerly*, לְפָנִים, *do*, כָּךְ (length), *long since*; עוֹד (iterando), *again, repeatedly*, commonly yet, with a negative *no more*; כְּאֶחָד (as one), *at once, together*; וְהַיּוֹם, *do*, רַאשׁוֹנָה, *first*, אַחֲרֵי כֵן (after it was so), *afterwards*, מְהֵרָה, *speedily*, פְּתָאִים, *instantaneously*.

3. *Adverbs (a) of quality*: כֹּה (see no. 1, note,) and כֵּן (*right*), *so*; מְאֹד, *very*, יוֹתֵר, *exceedingly, very*, וְיוֹתֵר, *more, too much*, כֻּלָּה, *wholly*, כִּפְּיוֹ, *about or near nothing, about*, i. e. *within, a little* = *wanting little*, almost, אֲשָׁמָּה, *so, so then* (Job 9:24), hence often used intensively in questions [like *ποσά, tandem*], § 150, 2, Rem. *fin.* מְּוֹב, *well*, כֵּן (in connexion with other adverbs), *wholly, just*, as כֵּן-עוֹד, *wholly (just) so long*, Job 27:3.

δ) *Of quantity*: הַרְבֵּה, *much*, לְבָב, *abundantly*, הֵן (*riches*), *sufficiently*, הֵן followed by the genitive (prop. *a sufficiency*), *enough*, as הֵן, *what is enough for thee*, בְּרַח, *much, enough*; לְבַד, *alone*, הַלָּבֵד, *in separation*, alone, the former

also with suffixes, as לְבַדִּי, *I alone*; יוֹתֵר, *together*.

c) *Of affirmation*: אָמֵן, *truly*, אָמֵן (prop. *Inf. Hiph.* from בָּן, for *רָבַן, stabilendo*), *certainly, indeed*, by apocope אָמֵן, *truly*, also (corrective) *nay rather, immo* Gen. 17:19. 1 Kings 1:43; אֲמַלִּי, *perhaps*.*

The expression of affirmation may easily pass over into that of opposition (comp. *verum, vero*) and of limitation; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אֲדָּךְ, *only*, אֲבָל, *but* (especially in later usage), *but*. Most strongly adversative is אֲדָּךְ, *ex adverso*, *on the contrary* (the Seventy οὐ μὴν ἀλλὰ), thus used only in the Pentateuch and Job. Restrictive also is קֵן (used before adjectives like אֲדָּךְ), *merely, i. e. altogether*.

d) *Of cause*: מֵכֵּן, לִכֵּן, לְכֵן, *therefore*.

e) *Of accession*: גַּם, *also*, and (more poetical, and expressive of gradation) אַף, prop. *adeo*, *yea more, even*, both which, however, often take the character of conjunctions.

4. *Adverbs of negation*: on these see § 149.

5. *Interrogative adverbs* include all the former classes: thus the question may relate to *place*, as אַי, *where?* the first with *suff.* אֵיךְ, *where (is) he?* so הֵן אֵיךְ, *where?* — אֵיךְ, *whence?* מֵאֵיךְ, *whence?* (from אֵיךְ), *whither?* to time, as מִכֵּן, *when?* מִכֵּן, *until when?* *how long?* מִכֵּן, *the same*; to *quality*, as אֵיךְ, *how?* to *quantity*, as מִכֵּן, *how much?* *how often?* to *cause*, as מִכֵּן, *wherefore?* (§ 97, 3), *wherefore?* Respecting the pure interrogative particles הֵן, אֵיךְ, see § 150.

Most of these interrogative particles are formed by prefixing אַי, אֵיךְ, which in itself signifies *where*, but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of הֵן-*parag.*, of the prefix כֵּן, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as הֵן, *here*, מֵכֵּן, *hence*, הֵן, *ay*,

* Cant. 4:1, שְׁתִּיכְנְשׁוּ בְּמֶרֶץ הַגִּלְעָד, *which lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πύργων; Odyss. 21, 420, ἐκ δίφροιο καθήμενος.

* Compounded of אֵי and לֹא, prop. *if not*, Num. 22:33, then *whether not*, (*who knows*) *whether not*, consequently *perhaps*, expressing doubt, solicitude, and also hope. Exactly analogous, in etymology, are the Talmudic particles מִכֵּן, אֲשֶׁר, *whether not*, then *perhaps*: comp. מִכֵּן, *how if?* for *perhaps*.

where? *אֵי מִהֵּן*, whence? *מִמֶּה*, whence, (relative;), *שָׁם*, there, *שָׁמָּה*, thither, *שָׁמָּה*, thence, *מִשָּׁם*, where, *מִשָּׁמָּה*, whither, *מִשָּׁמָּה*, whence.

§ 148.

CONSTRUCTION OF ADVERBS.

(Lehrgeb. § 223.)

1. Adverbs not only express, in general, circumstances of time, place, &c., but also qualify single words, as adjectives, e.g. *מְאֹד*, *מְאֹד*, very good, and even substantives, (like *ἡ ἁθὺν ἡμέρα*.) With the latter they stand either in apposition (but commonly after them), *דָּם הַזֶּה*, 1 Sam. 25:31, [blood without cause,] innocent blood, *אֲנָשִׁים קְטַנִּים* [men by little], a few men; or in the genitive, *דְּבַר הַזֶּה*, 1 Kings 2:31, innocent blood [as above, comp. § 114], *עַרְי יוֹכָם*, Ezek. 30:16, daily persecutors, where the adverb is treated substantively, as in *sponte sua*.

Compare the construction of numeral adverbs, § 118, 1.

The adverbs also appear in the nature of the Substantive, when, as in the later writers, they take a preposition; e.g. *בְּכֵן*, in the [i. e. whilst it is] so = *כֵּן*, Esth. 4:16, *אֶל-הַזֶּה*, prop. for vainly, Ezek. 6:10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e.g. *מְאֹד מְאֹד*, Gen. 7:19 [with might, with might], exceedingly, *מִקְדָּה מִקְדָּה*, Deut. 28:43, lower and lower, *מִפְּעַל מִפְּעַל*, Ex. 23:30, by little and little, (*peu à peu*.)

On the use of verbs with the effect of adverbs, see § 139, Rem. 1.

§ 149.

WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: *אֵל* = *οὐκ*, not, *אֵל* = *μὴ*, not (subjective), and the Lat. *ne*, that not, *אֵל* = *שֵׁ*, there is not, *עַד*, not yet, *עַד*, no more, and (almost exclusively poetic) *בִּלְ*, not. Negative conjunctions, *אֵל*, *לֹא*, *לֹא*, that not.

We subjoin a more particular view of the use of these words:—

אֵל, like *οὐ*, *οὐκ*, is used principally for the objective, unconditional negation, and hence with the *Fut.* expresses prohibition, (§ 125, 3, c.) In connexion with *בִּלְ*, when the latter is not followed by the article, and therefore

means (§ 109, 1, Rem.) any one, anything, it expresses the Lat. *nullus*, *nullum*, (comp. Fr. *ne*—*personne*.) Gen. 3:1, *לֹא תֹאכַל מִלֵּךְ עֵץ הַגָּן*, ye shall eat of no tree of the garden. Ex. 12:16, *בִּלְ-מֵלָכָה לֹא-תַעֲשֶׂה*, no labour shall be done. Prov. 12:21. 30:30. Ex. 10:15. 20:4. 2 Chron. 32:15. So also *אֵל* = *שֵׁ*; Eccles. 1:9, *וְאֵין בִּלְ-הֶרֶשׁ*, and there is nothing new. In this construction *אֵל* always stands immediately before the verb which is made negative by it, and *בִּלְ* immediately before the noun, which may either precede the verb or follow it. But the case is different when *בִּלְ* takes the article, or is followed by a noun made definite, where it means *all*, *the whole*. Ps. 49:18, *לֹא בְמֹתוֹ יִקַּח הַכֹּל*, when he dieth he taketh not all this with him. 1 Sam. 14:24, *לֹא טָעַם בִּלְ-הָעָם לֶחֶם*, all the people tasted not (refrained from tasting) food. Num. 23:13, *כִּיכֹל לֹא תִרְאֶה*, all of him (his whole) thou shalt not see, (but only a part.) On the use of *אֵל* in interrogative sentences, see § 150, 1.

אֵל, when it signifies *not*, is used, like *μὴ*, for the subjective and dependent negation, with reference to the views and feelings of the speaker, hence exclusively with the future. Gen. 21:16, *אֵל אֶעֱדָה*, I could not witness! 49:6, *אֵל תָּבֵא בְנֵי נַפְשִׁי*, never would my soul enter! 2 Kings 6:27, *אֵל-יִשְׁעִי הָיָה לִי*, God (it seems) will not help thee,—appears not to help thee,—whence should I help thee? The Seventy correctly, *μή σε σώσει Κύριος*, I fear the Lord will not save thee.

Sometimes it stands absolutely, without the verb (like *μὴ* for *μὴ τοῦτο γένηται*), *נַי* I pray, not so, i. e. let it not be; e.g. Ruth 1:13, *אֵל בָּנֹתַי*, not so, my daughters; Gen. 19:18. It is most frequently used like *ne*, that not (§ 125, 3, a, b), in the expression of strong dissuasion, of desire that something may not happen, even with the first person: Ps. 25:2, *אֵל אֶבֹשָׁה*, may I not (let me not) be put to shame. Where it expresses wish or entreaty, it is accompanied by *נַי*; Gen. 18:3, *אֵל-נַי תֵּעָבֶר*, I pray thee pass not by. On the interrogative use of it, see § 150, 1.

Both *אֵל* and *אֵל* properly attach themselves immediately to the verb; very seldom a qualifying term or phrase intervenes, as Ps. 6:2. 49:18.

אֵל is the negative of *שֵׁ*, there is, and in-

cludes the verb *to be* in all its tenses; e. g. Gen. 37:29, אֵין יוֹסֵף בְּבֵר, *Joseph was not in the pit*; אֵין דְּיָהוָה בְּתוֹכָם, *Jehovah is not among you*. The same formulas are expressed positively with *שֶׁ* and negatively with *אֵין*, as Gen. 31:29, דִּי שֶׁ-לִּי, *it is in my power*, Neh. 5:5, לֹא, דִּי, *it is not in our power*. It follows, moreover (α) that the personal pronouns, when they are the subject of the sentence, are appended to *אֵין* as suffixes, as אֲנִי, *I am not*, *I was not*, *I shall not be*, אֲנִי, &c. (β) When the predicate is a verb, it almost universally takes the form of the participle, the verb of existence being implied in *אֵין*, Ex. 5:16, כֶּהֱן אֵין בְּקֶן, *straw is not given*; v. 10, אֲנִי, *I will not give*; 8:17. Deut. 1:32. (γ) As *שֶׁ* sometimes signifies *to be present*, *to be near* or *at hand*; *אֵין* is used in the contrary sense *to be not present* or *at hand*; Num. 21:5, אֵין לָהֶם מַיִם וְלֹא, *there is here no bread and no water*; אֲנִי, *he was not there* = *was no more*, Gen. 5:24.

From *אֵין* is formed by abbreviation the privative syllable *אֵ*, employed in compounds as a prefix: it is found in Job 22:30, אֵ-יָדַי, *not-guilty*, and in the proper names אֵ-בְרָר, 1 Sam. 4:21, and אֵ-נֶקֶל. In Æthiopic it is the most common form of negation, and is there also used as a prefix. On the formation of the interrogative *אֵ* from *אֵין*, see § 150, 1, ult.

בְּלִי (prop. constr. st. with *Yodh parag.* of בְּלִי, *want, non-existence*, stem-word בְּלִי) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition, as לֹא-אֵכֶל, *to eat*, לֹא-בְלִי, *not to eat*, Gen. 3:11. With a finite verb it means *that not*, Jer. 23:14.

נָּ (a removing, a clearing away) is used as an adverb only in Prov. 5:6, to express subjective denial, (like *אֵל*): *the way of life prepares (walks) she not*, [but the entire form would be: (she takes care) *that she walk not in the way of life*. Lex. Man.] Elsewhere it is the same as *ne*, *that not*, *lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned, (Gen. 11:4. 19:15); or after verbs signifying *to fear*, *to beware* (like *δειδω μὴ*, *vereor ne*), 31:24, 31; and even at the beginning of the sentence, especially in the expression of ap-

prehension or fear, as Gen. 3:22, וְעַתָּה פֶן-שָׂלַח יָד, *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying each other, as in Latin, make the negation stronger, like *οὐκ οὐδέεις, οὐκ οὐδαμῶς*. 1 Kgs. 10:21, אֵין כֶּהֱן לֹא בְּקָרְבָּן, *silver was not at all regarded*, (in the parallel passage, 2 Chron. 9:20, *לֹא* is omitted.) Ex. 14:11. — Zeph. 2:2, בְּמָרָם לֹא-יָבוֹא, lit. *before there shall not come*, [so in Lat. *priusquam . . . non*.]

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. 2:3, multiply not words of pride, — let (not) that which is arrogant come forth from your mouth. Job 3:10. 28:17. 30:20. Compare the same usage in respect to prepositions, § 151, 4.

§ 150.

INTERROGATIVE WORDS AND SENTENCES.

(Lehrgeb. § 225.)

1. Interrogative sentences are sometimes, though rarely, distinguished as such by the tone in which they are uttered; e. g. 2 Sam. 18:29, שָׁלוֹם לְנַעַר, *is it well with the young man?* Gen. 27:24, אֵתָּה הֵן בְּנִי עֵשָׂו, *art thou my son Esau?* 2 Sam. 9:6. This is somewhat more frequent when the sentence is connected with the previous one by *וְ*; Jon. 4:11, וְהֵאָנִי לֹא אֶדְרֹס, *and should I not spare?* Job 10:8. 9. 13. Judg. 11:23; and when it is introduced by the particle *מֵא* (Zech. 8:6) or *אֵן* (Job 14:3.) But negative sentences still more readily take in utterance the interrogative character; e. g. with *לֹא*, when an affirmative answer is expected, (*nonne?*) Job 14:16, לֹא-תִשְׁמַר עַל-חַטֹּאתַי, *dost thou not watch for my sin?* Jon. loc. cit. Lam. 3:36, 38; with *אֵל*, in expectation of a negative answer (*μή, num*), 1 Sam. 27:10, אֵל-תִּשְׁתָּחֶם הַיּוֹם, *ye have not then made an excursion (for plunder) in these days?* the reply is, in effect, — *we have not indeed, for on every side dwell the Hebrews, my countrymen*.*

Even the few interrogative particles originally expressed either affirmation or negation, and

* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. Il. 10, 165, 4, 242) in expectation of an affirmative, the latter (Odyss. 6, 200) of a negative answer.

only acquired by usage their interrogative power.*

Respecting η and its original demonstrative signification, see § 98, 4, Rem.

אֵן also was originally affirmative and demonstrative, kindred with הֵן , ηen , (*behold*),

Arab. أَن , أَنَّ , *certe*, إِنَّ , *ecce*, and

still retains this character in some passages, as Hosea 12 : 12. Job 17 : 13, 16. In like manner הֵן , *behold!* is used interrogatively (*whether*), Jer. 2 : 10, as well as the corresponding Arabic and Syriac words أَإِن and ἤ , and the Greek η .

On the contrary אֵי , *where?* probably sprung from a negation; — full form אֵינִי , (hence אֵינִיכֵן , *whence?*) prop. *not there, is not there*, — uttered interrogatively, *is not there?* = *where is?* אֵי , *is he not there?* for *where is he?* Job 14 : 10, *man dies אֵינִי* and *where is he?* = *אֵינִיכֵן*, and *he is no more*. In Arabic أَي has become an interrogative pronoun [أَي]

= *who?* (comp. the German *wo* (*where*), and Eng. *who*.) but this is not its original use. For another abbreviation (אֵי) of אֵינִי , see § 149.

2. Most commonly the simple question begins with *He interrogative* η , — the disjunctive question with η followed in the second clause by אֵן , ($\text{אֵן} - \eta$ = *utrum — an?*) as in 1 Kings 22 : 15, $\text{הֲלֹא־נִחַם־נָנוּ} \dots \text{וְנִחַם־נָנוּ}$, *shall we go or shall we forbear?* The indirect form of inquiry differs only in having אֵן more frequently in the simple question, and in the first member of the disjunctive question.

More particularly—

η is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job 2 : 9, *hast thou considered (אֵינִי אֶתְּחַשְׁבֶּה) my servant Job?* Often the inquirer expects [or challenges] a negative answer, (*num?*) which may be expressed in the tone itself; Gen. 4 : 9, $\text{אֵינִי אֶתְּחַשְׁבֶּה}$, *am I the keeper of my brother?*

* So in Greek and Latin, originally affirmative and then interrogative are *h*, *num* (= *nunc*), *an*, (probably, perhaps;) originally negative and then interrogative, — *οὐκ*, *μή*, — *ne*, in German *nicht wahr?* (*not true?*)

Job 14 : 14, *if a man die, אֵינִי, will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. 7 : 5, $\text{בִּינֶה־לִּי בַיִת}$, *shalt thou build a house for me?* (in the parallel passage, 1 Chron. 17 : 4, אֵלֹהִים , *thou shalt not build a house for me* :)* and, *vice versa*, the negative form of the question has the effect of an affirmation; אֵינִי , *nonne?* *is it not so?* for הֵן , *behold!* 2 Kings 15 : 21. 20 : 20. comp. 2 Chron. 27 : 7. 32 : 32. On the other hand, the question may be so uttered as to shew that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of η $\gamma\acute{\alpha}\rho$; and η $\gamma\acute{\alpha}\rho$ *οὐ*; for *is not?* and of the Lat. — *ne*, for *nonne?*† Gen. 30 : 2, $\text{אֵינִי אֶתְּחַשְׁבֶּה}$, *am I (not) under God?* 27 : 36. Job 20 : 4. This simple question is very seldom introduced by אֵן ; as 1 Kings 1 : 27. Job 31 : 16, 19, 20, 29, (comp. 6 : 12.)

The *disjunctive question* (*utrum — an?*) is usually expressed under the form $\text{אֵן} - \eta$, also $\text{אֵן} - \eta$, Job 21 : 6, with emphasis on the first question $\text{אֵן} - \eta$, 34 : 17. 40 : 8, 9, — more rarely with אֵן , *or*, before the second clause. Job 16 : 3. Eccles. 2 : 19. Judg. 18 : 19. This construction of the two particles $\text{אֵן} - \eta$ does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. 37 : 8), merely the repetition of the same question in different words, (*num — an?* *num — et?*) Job 4 : 17, *is man more just than God, and (אֵן) is a man more pure than his Maker?* 6 : 5, 6. 8 : 3. 10 : 4, 5. 11 : 2, 7. 22 : 3; hence in parallelism of this kind the second member may be introduced by η ; Job 6 : 26. 10 : 3. 13 : 7. 15 : 7, 8; or without any particle, 22 : 4. Seldom η occurs again in the second member, Judg. 14 : 15, (where actual contrariety is expressed;) more common is the repetition of it in successive and less

* In a similar manner אֵינִי , *what?* [and *why?*] expresses prohibition under the form of reproach or expostulation. Cant. 8 : 4, אֵינִי תִרְעִי , *why should ye rouse?* Job 16 : 6. 31 : 1. This idiom of the Heb. accounts for the negative force which the same pronoun has gradually acquired in the Chald., Syr., and Arab.

† See Heindorf ad Plat. Phædr. 266. Heusinger ad Cic. de Off. 3, 17.

closely connected questions, 1 Sam. 23:11. Rarely also is **אם** found in the first member, Job 6:12.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes **ה** (*whether*), Gen. 8:8, and **אם**, Cant. 7:13. 2 Kings 1:2; the disjunctive question (*whether — or*) **אם — ה**, Gen. 18:21. 27:21. Ex. 16:4, and also **ה — ה**, Num. 13:20. The formula **אם יודע כי** (*who knoweth whether — not = perhaps*) is also used affirmatively like the Lat. *nescio an*, Esther 4:14.

For interrogative adverbs of place, time, &c., see § 147, 5.

The words **ה** (§ 120, 1) and **אשם**, *wholly*, *thus*, serve to give animation or intensity to a question, (like *poré, tandem*, Eng. *then, now*;) as **ה** **אשם** **ה**, Is. 22:1, *what aileth thee now?* *quid tibi tandem?* **אשם** **ה**, Job 17:15, *and where now?*

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Genesis 27:24. 29:6; the negative answer is **א**, *no*, 19:2.

§ 151.

THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations (viz. those of space,—prop. designating portions of space, § 101), and are then used tropically of immaterial relations, as those of time, cause, &c. Those of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (more in the first than in the second) which take also the signification of the other.

a) The most important prepositions of place are—

α) Of *rest* in a place, **ב**, *in, by, at*, **על**, *upon and over*, **תחת**, *under*, **אחור**, *behind*, *after*, **לפני**, *before*, **נגד**, **במול**, *before, opposite to*, **אצל**, **אצ**, *with (apud) by, near*, **בצד**, **בקר** (*on*

* Among these we reckon such forms as **לפני**, **למנין**, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under no. 2, e. g. **במלפני**, *from before*.

the outside of, near by), *about* (*ἀμφι*), *behind*, *after*, **בין**, *between*, **עבר**, *on the other side of, beyond*.

β) Of *motion*, **מן** [*prop. part of a thing, as a partitive prep. designating a part taken from the whole, hence the idea of de-parting, removing, from, away from, anything or place*], *from*, **א**, and **ל**, *to, towards*, **ע**, *unto*, and also (from the former class) **ב**, *to (usque ad)*, **על**, *upon, towards*.

γ) Very many of the above-mentioned prepositions express also relations of *time*, as **ב**, *in, within*, **בין**, **א**, **ע**; there are none which originally express these relations.

δ) Of those which denote other relations we may mention, **כ**, *as* (**כפי**, *according to*), **א**, *together with, with*, **במנין**, *besides*, **במנין**, *without, besides*, **על**, *on account of*, **עקב** (*as a reward*), *for, because*.

2. The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, (comp. in Fr. *de chez, d'auprès*;) * e. g.—

a) With **מן** **מתחת**, *away from under*, **בין**, *out from between*, **על**, *away from upon or above*, **מאחור**, *de chez quelqu'un*, **מאחור**, *away from behind or after*.

β) With **א** (more seldom): **אחרי**, 2 Kings 9:18, (*turn in after* (me)); **ל**, *without*, i. e. *on the outside of*, **ל** **מחוץ**, Lev. 4:12, *forth without*.

Thus also compound prepositions, which have adopted an adverbial signification, take after them **ל** (more seldom **מן**) and again become prepositions; e. g. **מעל** (*adv.*), *above*, **למעל** (*prep.*), *above, over*, **מתחת** (*adv.*), *below*, **למתחת** (*prep.*), *below, under*, **מחוץ** (*adv.*), *without*, **למחוץ** (*prep.*), *without, separately, aside*, **מן**, **למנ**, *aside from, besides*.

* When the Hebrew says, *he took the offering מעל המזבח* *from upon the altar* (*away from the upper surface of the altar*), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg*, and the Eng. *he takes his hat from the table*, the Fr. omitting one relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form; e. g. מִן מְלֶכֶּךְ = מִלְּכֶכָּה, besides, בְּלֶעֱלֵי, without, Syr. ܠܥܠܝܢܐ;* rarely it is wholly wanting, as מִתַּחַת for לְ מִתַּחַת, Job 26 : 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs and the most important idioms connected with them.

א, which has the greatest number and variety of significations, denotes, (1) *prop. rest in a place* (ἐν), hence *in* with reference to time, and to state or condition, as בְּיָמָיו, בְּשָׁלוֹם, — with reference to a company, or number of individuals, *among*, e. g. בְּנֵיהֶם, — with reference to bounds or limits, *within*, as בְּשַׁעְרֵים, *within the gates*, — of high objects, *upon*, as בְּסוּסִים, Is. 66 : 20, *upon horses*: rarely it has these significations after verbs of motion = εἰς, (like *ponere in loco*.) The Hebrew says (α) *to drink in a cup* (for, to drink what is in it), Gen. 44 : 5, (β) *in the manner, in the model or rule, for after the manner or model* (comp. ἐν τῷ νόμῳ, *hunc in modum*), as בְּדִבְרֵי, *according to the command*, בְּצִוְתָּהּ, *according to the counsel of any one*, בְּצִלְמֵנוּ, Gen. 1 : 26, *in (after) our image, after our likeness*; v. 27, and 5 : 1. 5 : 3; *Adam begat a son*, בְּדִמְיוֹ. Hence א has itself the signification *after, secundum* (Gen. 21 : 12), and *in the manner* = *as* (comp. ἐπὶ θεοῦ, *in the manner of beasts, like beasts*), Job 34 : 36. Is. 44 : 4. Ps. 37 : 20. 102 : 4. In this signification of the particle is to be understood (γ) the א *essentiae* or *pleonasticum* of the grammarians, which everywhere means *as, tanquam*, (Fr. *en*.) Ex. 6 : 3, *I appeared to Abraham, &c. בְּאֵל אֱלֹהִים as God Almighty*. Is. 40 : 10, *the Lord will come בְּחֹזֶק as a strong one*. The most striking use of it is before the predicate-adjective after the verb *to be* (= *conduct or behave as*), Eccles. 7 : 14, *in*

the day of joy בְּיוֹם הַיּוֹם be thou joyful; Ex. 32 : 22, *thou knowest the people הָעָם בְּרָעָה that they are evil*. In Arabic this idiom is frequent; see *The. Ling. Heb.*, p. 174.

2. *Nearness, vicinity* (Lat. *ad, apud*), *at, by, on*; בְּנָדָר = ἐν ποταμῷ, *by the river*, Ezek. 10 : 15; בְּעֵינַי, *in the eyes of* = *before the eyes of*, (ἐν ὀφθαλμοῖς, Il. 1, 587.) In this sense it frequently indicates motion (Lat. *ad*), *to, unto*: it differs, however, both from לָ, *to, towards*, and וְ, *unto, usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of לָ), and yet does not fix attention specially upon this point, as is done by וְ. Gen. 11 : 4, *a tower בְּשָׁמַיִם רָאשֵׁי whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects; e. g. אָרְדוּ אֵלַי, *to lay hold on*, אָשָׂא אֵלַי, *to ask at, to consult*, קָרָא אֵלַי, *to call upon*, רָאָה אֵלַי, *to look upon*, שָׁמַע אֵלַי, *to hearken to*. Verbs having the signification of the last two often include the idea of the pleasure or pain with which one sees or hears anything. Gen. 21 : 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, אֲשֶׁר אֵלַי, *to rejoice on account of*.

With the idea of vicinity, nearness, that of accompaniment, and of help, instrumentality (*with*), readily connects itself. Gen. 32 : 11, *with my staff (בְּמִטְּתִי) I passed over this Jordan*. Ps. 18 : 30, *by thee (בְּךָ) have I rushed upon troops*. Verbs of coming and going, with א (to come, or go, *with*) express the idea of bringing; e. g. Judg. 15 : 1, *Samson visited his wife with a kid, brought her a kid*. Deut. 23 : 5.

δ) Most nearly related to א in signification is עַל, *upon* (ἐπὶ) and *over* (ὐπὲρ); very frequently of motion (down) *upon* or *over*—(up) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome, afflictive* (prop. *to lie heavily upon*), Is. 1 : 14. Job 7 : 20, — *to set or appoint over* (commission), as עָלַי, — *to pity, to spare*, as עָלַי דָּמָה (prop. *to look tenderly upon*.) With the primary idea is connected that of *accession* (conceived as a *laying upon*, Genesis 28 : 9) and of *conformity, after*,

* In the Syr. ܠܥܠܝܢܐ either precedes or follows; e. g.

ܠܥܠܝܢܐ ܠܥܠܝܢܐ and ܠܥܠܝܢܐ ܠܥܠܝܢܐ, above, (see Hoffmann *Gram. Syr.*, p. 280 ult.) The Hebrew in like manner says לְקֹדֶם, *from (a starting point) onward*, for לְ, precisely the Lat. *inde* for *de in, from to*; comp. *tecum, mecum, Ægyptum versus*.

י instead of the accusative, as י אֶת־לֵב, Lam. 4:5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at*, or *in*, with reference to time and condition, as יִקְרָא, *on thy right*, יָעָרָב, *at evening*, יָחִלֵּץ, *in sickness*, Is. 1:5. On the use of it after passive and other verbs to denote the efficient cause or author, see § 140, 2.

f) אֲ (as an adverb, *about*, *nearly*), as a prep. *as*, *like to*, denoting similarity; *according to*, *after*, from the idea of conformity to a model or rule; as a designation of time, *about*, *at*. With the first signification (of similitude) is connected its use in those passages where grammarians have found the so-called אֲ *veritatis*, which might more correctly be called *Kaph intensivum*. Thus before adjectives and adverbs it denotes the highest degree of a property or quality,—as it (the quality) can possibly be. So in Gr. and Lat. ὡς βέλτιστος, ὡς τάχιστα, *quam celerrime*,—and with the positive, ὡς ἀληθῶς, *as (can possibly be) true* = *as true as possible*, *quam magnus numerus* for *quam maximus numerus* [?], Cæs. Bel. Civ., 1, 55. Neh. 7:2, *for he was* אִשָּׁר אֲמָן *as a true man* (can possibly be), a model of a true man. 1 Sam. 10:27, אִשָּׁר אֲמָן, *quam quietissime se gessit*, [he seemed as if he heard nothing at all;] Num. 11:1. Hos. 11:4. In like manner with adverbs, as אֲלֵיכֶם = ὅσον ὀλίγον, *as little as possible*, very little, Prov. 10:20.

4. A preposition (like the negatives, § 149, 3) may be omitted when the relation which it expresses is repeated, as e.g. in the second member of the poetic parallelism; exs. אֲ, Job 12:12, אִשָּׁר אֲמָן, *with the aged is wisdom*, and (with) *length of days is understanding*; 15:3; אֲ, Is. 30:1. Gen. 49:25; אֲ, Job 30:5, אִשָּׁר אֲמָן, Is. 61:7.

The numerous ellipses which have been assumed of the various prepositions are in the highest degree uncritical. Even the cases in which it has been customary to supply אֲ, especially after אֲ, are all (as we have seen, § 116, 1, Rem., and 3, Rem. § 135, 1, Rem. 3) to be regarded as examples of the accusative used adverbially or governed by an active verb: in a few cases the noun is actually in the nominative, § 116, 3, Rem. ult.

§ 152.

THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of אֲ and וְ (§ 102, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion;* hence the various uses of certain favourite conjunctions (particularly וְ, אֲ, אֲוֹ), which, though they may not actually have in Hebrew as great a variety of signification, must yet be as variously expressed in translations into our western languages, where we are not permitted to retain the loose and indefinite connexions sometimes made by these particles.

Of the most extensive application is וְ, § 102, 2:—

a) Properly and usually *copulative* (and), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (Deut. 14:26. Is. 51:19. 2 Kgs. 23:5†) or before the last only, (Gen. 13:2;) rarely after the first only, (Ps. 45:9.) In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. 5:8. The tone of animated description or narration may also occasion the omission of it, as Judg. 5:27, *at her feet he bowed, he fell, he lay*.

As a connective of words it is often *explicative*, (like *isque*, et *quidem*.) 1 Sam. 28:3, וְרָמָה, *in Ramah* (and = i. e.) *in his own city*, 17:40. Psalm 68:10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the ἐν διὰ δυνάμει of the grammarians), as Gen. 1:14, *let them be* אֲמָרֹת לְמֹעֲדִים *for signs of definite times*, 3:16. Job 10:17. 4:16. 1 Kings 19:12. Jer. 29:11. 2 Chron. 16:14.

* Comp. § 105, 1, Rem. § 144, Rem. 1.

† There is no ground for distinguishing this case from the preceding ones, (as in the Lex. Man. וְ, 1, a;); the second and following nouns are grouped together as of the same class, being the ordinary names of celestial objects.—TR.

When it connects sentences or parts of a sentence, it is either *continuative* (*then, when*), hence placed before the apodosis (*in the day ye eat thereof then shall your eyes be opened*), and after absolute designations of time, (with some degree of emphasis, — see Ex. 16 : 6. Prov. 24 : 27, *אַחֲרֵי וּבְנִיתָ בֵּיתְךָ*, afterwards, then build thy house; or *explicative* (where the relative might be used), as Gen. 49 : 25, *מֵאֵל מֵאֲבִיךָ וּמֵאֵל הָאֱלֹהִים*, from the God of thy father (and he hath helped thee) and from the Almighty (and he hath blessed thee), for who hath helped thee and who hath blessed thee; or it expresses *heightening, enhancement* (the Lat. *immo, yea, even*), as Job 5 : 19, *בְּשֵׁשׁ צָרָה יִפְדֶּךָ*, in six troubles he will deliver thee, yea, in seven there shall no evil touch thee; or *comparison* (and so), Job 5 : 7, *אִישׁ יוֹלָד לְצָרָה*, man is born to trouble, and so the sons of lightning soar on high, for just as these (birds of prey) fly high, [sons of flame = sparks;] 12 : 11. 14 : 19. But it is also—

b) *Adversative*, (and yet, when yet;) Judg. 16 : 15, *כַּדְרָה אָמַרְתָּ וְעַתָּה אָמַרְתָּ*, how canst thou say I love thee and (yet) thy heart is not with me, (i. e. when yet;) Gen. 15 : 2. 18 : 13.

c) *Causal*, (for, because;) Ps. 5 : 12, *לֹא יִשְׁמְרוּ עַד יִשְׂמְרוּ*, let them ever shout for joy, because (when, since) thou dost defend them; Gen. 20 : 3. In dependent clauses (*that*) after verbs of seeing, believing, saying, and the like; Gen. 30 : 27. Josh. 2 : 12. Is. 43 : 12, *אֲנִי ה' וְאֵין אֲחֵרִים*, ye are my witnesses and I (am) God, that I am God.

d) *Inferential*, (*then, so then, therefore*;) Ezek. 18 : 32, *וְאֵין תִּפְסֹחַ*, I delight not in the death of him that dieth — *וְאֵין תִּפְסֹחַ* therefore turn ye. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned : 2 Kings 4 : 41, *וְהָיָה כִּי יִשְׁמַע*, and he said then take meal; Ps. 4 : 4, *כִּי יִשְׁמַע*, (when ye should know) now know ye then; 2 : 10, *וְעַתָּה*, now therefore, comp. v. 6. 2 Sam. 24 : 3.

e) *Final and consecutive*, (*in order that, so that*;) in the former sense (chiefly with the varied Fut. § 126), Job 10 : 20. Gen. 42 : 34; in the latter, Num. 23 : 19. Is. 41 : 26.

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) *אֲשֶׁר* and *כִּי*, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that *אֲשֶׁר* oc-

curs very rarely as a pronoun, but as a conjunction far more frequently and in a great variety of senses: moreover, *אֲשֶׁר* alone takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. *אֲשֶׁר* is even preceded by the sign of the accusative; Joshua 2 : 10, *אֲשֶׁר הִשְׁמָעוּ*, we have heard (id *quod excavit*) that Jehovah hath dried up,—more commonly *אֲשֶׁר*, and still oftener *אֲשֶׁר*. Hence the following uses of *אֲשֶׁר* :—(a) it is employed before words directly quoted, like the Gr. *ὅτι*, (very seldom *אֲשֶׁר*, 1 Sam. 15 : 20;) (b) it is *temporal* = *ὅτε*, prop. (at the time) that, (at the time) when, sometimes approaching nearly to the conditional power of *ἂν* [Eng. *when* = *if*, differing only in the form of representation], Deut. 14 : 24, and still more nearly, Job 38 : 5. comp. v. 4, and 18, (seldom *אֲשֶׁר*, Lev. 4 : 22. Deut. 11 : 6;) but often with an accurate discrimination between the two, well illustrated in Ex. 21 : 2—6, [see Lex. B, 3, *ult.*;] (c) *causal*, *eo quod, because*, fully *אֲשֶׁר*, *אֲשֶׁר*, *propterea quod*, also (where the reason is placed last) *for* = *γὰρ*; repeated (*אֲשֶׁר* — *אֲשֶׁר*, Is. 1 : 29, 30, *אֲשֶׁר* — *אֲשֶׁר*, *because—and because*, Job 28 : 30), when more than one cause for the same thing is assigned; (d) *adversative* (in which sense *אֲשֶׁר* only is used) either (a) after a negative, *but*,—prop. but it is *because*, e.g. thou shalt not take a wife for my son from the daughters of the Canaanites—but thou shalt go to my native land, = *for* thou shalt go, &c., the former being prohibited *because* the latter is to be done; or (β) where negation is only implied, e.g. after a question which involves denial (§ 150, 1, 2), when it may be rendered *no, but,—but no,—for surely* (comp. *enim, for minime vero, nam*, Cic. Quæst. Tusc., 2, 24), e.g. Job 31 : 17, 18, have I eaten my morsel alone, and hath the orphan not eaten thereof? *Nay, but* (*אֲשֶׁר*) from my youth up, &c.; Mic. 6 : 3, 4, what (injury) have I done to thee? . . . for I brought thee up, &c., [the import of which is better expressed in Eng. by the question, *did I not bring thee up?* &c.;] more rarely (*אֲשֶׁר*) without previous negation, *but yet, nevertheless* (*ἀλλὰ γὰρ, enimvero*), Is. 28 : 28, wheat is threshed, *but yet* (*אֲשֶׁר*) one is not ever threshing it; 8 : 23.

2. We will now arrange the remaining conjunctions in the order of their significations, exhibiting together, however, the different uses of each wherever it may be first presented. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the *Lexicon*.*

a) *Copulative*: besides וְ , $\text{וּ$, the properly adverbial forms וְגַם , *also*, and וְאֵין , *intensive*, *there is added, wholly, even*, once combined וְאֵין־גַּם , *and even also*, Lev. 26:44. The first is often used with plural forms emphatically, to include *all*, e.g. וְגַם שְׁנֵינִים , Gen. 27:45. 1 Sam. 4:17, *both the two, uterque*, וְגַם זֶה , Ps. 25:3, *all together, ad unum omnes*. It also merely gives emphasis to the following word; Gen. 29:30, *and he loved וְגַם אֶת־רָחֵל Rachel* (not, also Rachel) *more than Leah*; 1 Samuel 24:12. — וְאֵין is prop. *add that*, hence *not to mention, nedum*, — according to the connexion, *much more, much less*.

b) *Disjunctive*: וְאִם , *or*, (etym. *free will, choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kgs. 2:16.) Sometimes it stands elliptically for וְאִם , *or* (be it) *that*, or (it must be) *that*, when it may be rendered *nisi forte*, e.g. Is. 27:5; hence the transition to the conditional sense, *if, but if*, Ex. 21:36 (the Seventy *l'ân de, Vulg. sin autem*), *if haply*, 1 Sam. 2:10, which has been contested without reason, (comp. וְאִם , § 147, 3, note.) Repeated, $\text{וְאִם} — \text{וְאִם}$ — *sive — sive*, it is the same as $\text{וְאִם} — \text{וְאִם}$.

c) *Temporal*: וְעַד , וְעַד = *usque, quum* (see above), for which more rarely is used the conditional particle וְעַד (Is. 4:4. 24:13); וְעַד , וְעַד , וְעַד , *until that*, also וְעַד , וְעַד , *until that when*, וְעַד also *during, so long as*, וְעַד , the same, וְעַד , *after that*, וְעַד (for וְעַד) *since that*, וְעַד and וְעַד , *before*, וְעַד , *for*, וְעַד , *before*, (Ps. 129:2.)

d) *Causal*: (besides $\text{וְ$ and $\text{וְ$, no. 1, e, c) וְעַד , *because*, or merely וְעַד , *with the omission of וְעַד* (§ 102, 1, c), Ps. 42:7. 45:3. וְעַד (Gen. 18:5. 19:8. 2 Sam. 18:20) and וְעַד (Job 34:27), for וְעַד , *prop. על אודות וְעַד*, *prop.*

for the circumstances that = for this cause that, and emphatically וְעַד , *for this very cause that*, וְעַד , וְעַד (prop. *on the account, that*) and וְעַד (therefor that), *eo quod, because*, וְעַד (prop. *as a reward that*), *that*.

e) *Final*: וְעַד , *to the end that*, וְעַד , *in order that* (also causal), וְעַד , *that = in order that* (no. 1, e), perhaps וְעַד , 1 Kgs. 6:19.

f) *Conditional*: principally וְעַד and $\text{וְ$ (rarely in the lat. Heb. וְעַד , *if*). The first (which is also a particle of interrogation, § 150, 1, Rem.) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former), — as, if he is, if he was, if I do — have done — shall do: on the contrary, $\text{וְ$ expressly implies that it is not so, is not done (if he were, if I should do — had done), at least that it is very uncertain and even improbable. Hence וְעַד may properly stand where $\text{וְ$ would express the thought more accurately (Ps. 50:12. Hos. 9:12), but $\text{וְ$ cannot be used for וְעַד . Especially in solemn asseveration, expressed under the form of conditional imprecation, וְעַד is always used; Ps. 7:4—6, וְעַד — וְעַד — וְעַד , *if I have done this — then let the enemy persecute me, &c.* In such asseverations, the speaker assumes it as possibly and even actually the case, that he has done this or that, in order that he may offer himself for the severest punishment, should it prove to be so. Ps. 44:21. 73:15. 137:5. Seldom וְעַד = *si* is used optatively with the Fut., for which purpose $\text{וְ$ is commonly employed, (§ 133, 2.) With us also the same form, (*wenn es geschehe!*) with only a change of tone, represents both the proper conditional force of $\text{וְ$ and its use as an optative particle, (comp. in Eng. *if it might be! if it were!*)

These particles retain their distinctive character when combined with negatives, as וְעַד , וְעַד , וְעַד . Of וְעַד it is to be remarked, moreover, that after forms of swearing, e.g. וְעַד , *as Jehovah liveth*, it has the effect of a negative particle (hence וְעַד is affirma-

* See especially the *Lex. Heb. Man.* and the *Handwörterbuch*, 4te Ausgabe.

† For this position of וְעַד and $\text{וְ$, compare in Syr. that of the relative $\text{וְ$, which in these cases may be

either prefixed or appended, and that of $\text{וְ$ (either before or after the adverbial forms) in the compound prepositions, § 151, 2, b, Rem. and note. Compare also $\text{וְ$, Eccles. 4:14, for $\text{וְ$, *although*, and the Gr. וְ , *for* וְ .

tive), 1 Sam. 14:45. 2 Sam. 11:11. 20:20. This is in consequence of an ellipsis, which is sometimes actually supplied, as in 2 Sam. 3:35, *כִּי יִשָּׁח אֱלֹהִים נְכַח יִשְׁחָ אִם*, *so may God ever deal with me, if* —. Hence generally after verbs of swearing, adjuring, *אם* has the force of *not* (Cant. 2:7. 3:5), and elsewhere (rarely) in poetic style, Judg. 5:8. Is. 22:14. Prov. 27:24. Respecting *אִם*, *כִּי*, *אֲשֶׁר*, which sometimes assume the character of conditional particles, see no. 2, *b*, and no. 1, *e*, *b*.

g) Concessive: *אם*, with the *Præt.*, even if (= though) I am, Job 9:15, with the *Fut.* (though one were), Is. 1:18. 10:22; *אֲשֶׁר* (for *אֲשֶׁר*), although, Job 16:17; *כִּי* *בִּלְבָּד*, even when, although.

h) Comparative: *כַּאֲשֶׁר*, as, *quemadmodum*, with *כִּי* in the second member, as — so, Is. 31:4. 52:14, 15. — *כַּאֲשֶׁר* may be omitted in the protasis, Is. 55:9. Ps. 48:5, and *כִּי* in the apodosis, Obad. 15. Exact conformity is expressed by *כְּכֹל-עֲמֹתָ*, in all points as, Eccles. 5:15.

i) Adversative: (see on the adverbs, § 147, 3.) Decidedly belong here, — *כִּי* *אָמַר*, only that = but, nevertheless, and the difficult combination *אִם* *כִּי*, prop. that if, for if, most frequently but if, in the sense of *כִּי* explained under no. 1, *e*, *d*, but united with *אם* to form a connexion with the verb. Ps. 1:1, *happy the man who walks not* (if he walks not) *in the counsel of the ungodly* 2, but if (*אִם* *כִּי*) *his delight is in*: then simply but, Ps. 1:4. Gen. 32:29, but if, but when, Genesis 32:27, and merely but = except (after a negative), 39:9. 28:17.

3. A certain brevity and incompleteness* of expression (see no. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form *אֲשֶׁר* *נֵעַן*, on the account, that = because, we have the shorter *נֵעַן* or *אֲשֶׁר*; instead of *כַּאֲשֶׁר*, as

* More rare is pleonasm, or an unnecessary fullness of expression; e. g. *אִם* *כִּי*, for *כִּי*, that, 2 Sam. 15:21, if, Ex. 22:22, comp. old Germ. *wenn dass* (prop. if it is that) and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. *כִּי-קָלָל-דִּי*, wholly-for-that = because, *כִּי-קָלָל-דִּי*, just-for-this = therefore.

Emphatic, not pleonasm, is the repetition of the conjunction in *נֵעַן* *וְגַם*, because, even because, Lev. 26:43.

(conj.), *כִּי*, Is. 8:23. 61:11, and *אֲשֶׁר*, Exodus 14:13. 1 Kings 8:24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to shew the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs—

a) In conditional clauses: Gen. 33:13, *drive they them hard, then they will die*,—for, if they drive them hard they will die. Job 7:20, (if) *I have sinned, what have I done unto thee?* Is. 48:21, *they thirsted not* (when) *he led them through deserts*. 51:15, *who calms the sea* (when) *its waves are raging*.

b) Where comparison is expressed: Ps. 14:4, *אֲכָלִי עַמִּי אֲכָלִי לֶחֶם*, who devour my people (as) *they would eat bread*, prop. (as) *those who eat bread*. Job 24:19, *drought and heat bear off the snow-water*, *אֲשֶׁר* *שְׁעוֹל*, (so) *Sheol* (those who) *sin*. Jer. 17:11. Ps. 40:8, *lo! I come*, in the volume of the book it is prescribed to me, for, as it is prescribed to me —, [written concerning me.] In similar cases the connexion is made by *כִּי*, see no. 1, *a*, *ult.*

c) In the expression of a conclusion or a result from what precedes, (therefore, wherefore.) Is. 2:7, *their land is full of silver and gold* v. 9, (therefore) *is the mean man bowed down and the great man humbled*.

d) In members which are usually dependent on the relative conjunctions. Gen. 12:13, *say אָחִי אַתָּה* thou art my sister, commonly *אָחִי אַתָּה* *כִּי*. Ps. 9:21, (that) *they may learn, they are men*. Is. 48:8, *for I knew, thou art utterly faithless*. Ps. 17:3, *I have purposed, my mouth shall not sin*. In all these cases, the second member stands properly in the accusative; comp. § 139, 4, Rem. 2.

§ 153.

THE INTERJECTIONS.

The interjections which correspond to our *ah!* *oh!* *alas!* *woe!* expressing denunciation as well as lamentation (*אָחִי*, *אֵל*, *וָהוּ*), are connected with the object of the threatening or lamentation either by the prepositions *עַל*, *אֵל*, *לְ*, or without any intervening particle; as *אֵל* *לָנוּ*, *woe to us!* = *alas for us!* 1 Sam. 4:8; *וָהוּ* *נָנוּ*, *woe to the people!* Is. 1:4; *וָהוּ* *אָחִי*, *alas, my brother!* 1 Kgs. 13:30. On the construction of *וָהוּ* with the accusative, see § 36, 2.

PARADIGMS OF VERBS.

A. — REGULAR VERB. §§ 42—53.

	<i>Kal.</i>		<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRÆT. 3 <i>m.</i> .	קָטַל	כָּבַד	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
3 <i>f.</i> .	קָטְלָה	כָּבְדָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָה	הִקְטַלָה	הִתְקַטַּלָה
2 <i>m.</i> .	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
2 <i>f.</i> .	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
1. . .	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
Plur. 3. . .	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטַלּוּ	הִתְקַטַּלּוּ
2 <i>m.</i> .	קָטַלְתֶּם	כָּבַדְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 <i>f.</i> .	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1. . .	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
INF. absol. .	קָטַל		הִקְטַל	קָטַל	קָטַל	הִקְטִיל		
<i>constr.</i> .	קָטַל		הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
IMPER. <i>m.</i> .	קָטַל	כָּבַד	הִקְטַל	קָטַל		הִקְטִיל		הִתְקַטַּל
<i>f.</i> .	קָטְלִי	כָּבְדִי	הִקְטִילִי	קָטְלִי		הִקְטִילִי		הִתְקַטַּלִי
Plur. m. .	קָטְלוּ	כָּבְדוּ	הִקְטִילוּ	קָטְלוּ		הִקְטִילוּ		הִתְקַטַּלוּ
<i>f.</i> .	קָטְלֶנָּה	כָּבְדֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה		הִקְטִילֶנָּה		הִתְקַטַּלֶנָּה
FUT. 3 <i>m.</i> .	יִקְטַל	יִכְבֹּד	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
3 <i>f.</i> .	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2 <i>m.</i> .	תִּקְטַלְתָּ	תִּכְבֹּדְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
2 <i>f.</i> .	תִּקְטַלְתְּ	תִּכְבֹּדְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1. . .	אֶקְטַל	אֶכְבֹּד	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
Plur. 3 <i>m.</i> .	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטַלּוּ	יִתְקַטַּלּוּ
3 <i>f.</i> .	תִּקְטַלְנָה	תִּכְבֹּדְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
2 <i>m.</i> .	תִּקְטַלְתֶּם	תִּכְבֹּדְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם
2 <i>f.</i> .	תִּקְטַלְתֶּן	תִּכְבֹּדְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן
1. . .	נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
FUT. apoc. .						יִקְטַל		
PART. act. .	קָטַל		נִקְטַל	קָטַל	קָטַל	מִקְטִיל	מִקְטַל	מִתְקַטַּל
<i>pass.</i> .	קָטוּל							

B. — VERB PE GUTTURAL. § 57.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
PRET. 3 m. . .	עָשָׂה	נַעֲשֶׂה	עָשִׂה	נַעֲשֶׂה
3 f. . .	עָשְׂתָה	נַעֲשִׂיהָ	עָשְׂתִּי	נַעֲשִׂי
2 m. . .	עָשִׂיתָ	נַעֲשִׂיתָ	עָשִׂיתִי	נַעֲשִׂיתִי
2 f. . .	עָשִׂיתְּ	נַעֲשִׂיתְּ	עָשִׂיתְּ	נַעֲשִׂיתְּ
1. . .	עָשִׂיתִי	נַעֲשִׂיתִי	עָשִׂיתִי	נַעֲשִׂיתִי
Plur. 3. . .	עָשׂוּ	נַעֲשׂוּ	עָשׂוּ	נַעֲשׂוּ
2 m. . .	עָשׂוּם	נַעֲשׂוּם	עָשׂוּם	נַעֲשׂוּם
2 f. . .	עָשׂוּן	נַעֲשׂוּן	עָשׂוּן	נַעֲשׂוּן
1. . .	עָשׂוּהָ	נַעֲשׂוּהָ	עָשׂוּהָ	נַעֲשׂוּהָ
Inf. absol. . .	עֹשֶׂה	נֹעֲשֶׂה	עֹשֶׂה	נֹעֲשֶׂה
constr. . .	עֹשֶׂה	נֹעֲשֶׂה	עֹשֶׂה	נֹעֲשֶׂה
IMPER. m. . .	עֲשֵׂה	נַעֲשֵׂה	עֲשֵׂה	נַעֲשֵׂה
f. . .	עֲשִׂי	נַעֲשִׂי	עֲשִׂי	נַעֲשִׂי
Plur. m. . .	עֲשׂוּ	נַעֲשׂוּ	עֲשׂוּ	נַעֲשׂוּ
f. . .	עֲשִׂינָה	נַעֲשִׂינָה	עֲשִׂינָה	נַעֲשִׂינָה
Fut. 3 m. . .	יַעֲשֶׂה	יִנַּעֲשֶׂה	יַעֲשֶׂה	יִנַּעֲשֶׂה
3 f. . .	תַּעֲשֶׂה	תִּנַּעֲשֶׂה	תַּעֲשֶׂה	תִּנַּעֲשֶׂה
2 m. . .	תַּעֲשִׂי	תִּנַּעֲשִׂי	תַּעֲשִׂי	תִּנַּעֲשִׂי
2 f. . .	תַּעֲשִׂי	תִּנַּעֲשִׂי	תַּעֲשִׂי	תִּנַּעֲשִׂי
1. . .	אֶעֱשֶׂה	אֶנַּעֲשֶׂה	אֶעֱשֶׂה	אֶנַּעֲשֶׂה
Plur. 3 m. . .	יַעֲשׂוּ	יִנַּעֲשׂוּ	יַעֲשׂוּ	יִנַּעֲשׂוּ
3 f. . .	תַּעֲשׂוּ	תִּנַּעֲשׂוּ	תַּעֲשׂוּ	תִּנַּעֲשׂוּ
2 m. . .	תַּעֲשׂוּ	תִּנַּעֲשׂוּ	תַּעֲשׂוּ	תִּנַּעֲשׂוּ
2 f. . .	תַּעֲשׂוּ	תִּנַּעֲשׂוּ	תַּעֲשׂוּ	תִּנַּעֲשׂוּ
1. . .	אֶעֱשׂוּ	אֶנַּעֲשׂוּ	אֶעֱשׂוּ	אֶנַּעֲשׂוּ
Fut. apoc. . .	יַעֲשׂוּ	יִנַּעֲשׂוּ	יַעֲשׂוּ	יִנַּעֲשׂוּ
PART. act. . .	עֹשֶׂה	נֹעֲשֶׂה	עֹשֶׂה	נֹעֲשֶׂה
pass. . .	עֹשֶׂה	נֹעֲשֶׂה	עֹשֶׂה	נֹעֲשֶׂה

C. — VERB AYIN GUTTURAL. § 58.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hithpaël.</i>
PRET. 3 m. . .	יָצָא	נִצָּח	יָצָא	נִצָּח	הִתְצַח
3 f. . .	יָצְתָה	נִצְתָה	יָצְתָה	נִצְתָה	הִתְצַחְתָּה
2 m. . .	יָצִיתָ	נִצִּיתָ	יָצִיתָ	נִצִּיתָ	הִתְצַחְתִּי
2 f. . .	יָצִיתְּ	נִצִּיתְּ	יָצִיתְּ	נִצִּיתְּ	הִתְצַחְתְּ
1. . .	יָצִיתִי	נִצִּיתִי	יָצִיתִי	נִצִּיתִי	הִתְצַחְתִּי
Plur. 3. . .	יָצְאוּ	נִצְּאוּ	יָצְאוּ	נִצְּאוּ	הִתְצַחְּמוּ
2 m. . .	יָצְאוּם	נִצְּאוּם	יָצְאוּם	נִצְּאוּם	הִתְצַחְּמוּם
2 f. . .	יָצְאוּן	נִצְּאוּן	יָצְאוּן	נִצְּאוּן	הִתְצַחְּמוּן
1. . .	יָצְאוּהָ	נִצְּאוּהָ	יָצְאוּהָ	נִצְּאוּהָ	הִתְצַחְּמוּהָ
Inf. absol. . .	יֹצֵא	נֹצֵחַ	יֹצֵא	נֹצֵחַ	הִתְצַחֵךְ
constr. . .	יֹצֵא	נֹצֵחַ	יֹצֵא	נֹצֵחַ	הִתְצַחֵךְ
IMPER. m. . .	יֵצֵא	נִצְּחַ	יֵצֵא	נִצְּחַ	הִתְצַחֵךְ
f. . .	יֵצְי	נִצְּי	יֵצְי	נִצְּי	הִתְצַחֵכִי
Plur. m. . .	יֵצְאוּ	נִצְּעוּ	יֵצְאוּ	נִצְּעוּ	הִתְצַחֵכוּ
f. . .	יֵצְינָה	נִצְּינָה	יֵצְינָה	נִצְּינָה	הִתְצַחֵכֶנָּה
Fut. 3 m. . .	יֵצֵא	נִצְּחַ	יֵצֵא	נִצְּחַ	הִתְצַחֵךְ
3 f. . .	תֵּצֵא	תִּצְּחַ	תֵּצֵא	תִּצְּחַ	תִּתְצַחֵךְ
2 m. . .	תֵּצְי	תִּצְּי	תֵּצְי	תִּצְּי	תִּתְצַחֵכִי
2 f. . .	תֵּצְי	תִּצְּי	תֵּצְי	תִּצְּי	תִּתְצַחֵכִי
1. . .	אֵצֵא	אִנְצַח	אֵצֵא	אִנְצַח	אִתְצַחֵךְ
Plur. 3 m. . .	יֵצְאוּ	נִצְּעוּ	יֵצְאוּ	נִצְּעוּ	הִתְצַחֵכוּ
3 f. . .	תֵּצְאוּ	תִּצְּעוּ	תֵּצְאוּ	תִּצְּעוּ	תִּתְצַחֵכֶנָּה
2 m. . .	תֵּצְאוּ	תִּצְּעוּ	תֵּצְאוּ	תִּצְּעוּ	תִּתְצַחֵכֶנָּה
2 f. . .	תֵּצְאוּ	תִּצְּעוּ	תֵּצְאוּ	תִּצְּעוּ	תִּתְצַחֵכֶנָּה
1. . .	אֵצְאוּ	אִנְצְחוּ	אֵצְאוּ	אִנְצְחוּ	אִתְצַחֵכֶנָּה
Fut. apoc. has no peculiar form in these conjugations.					
PART. act. . .	יֹצֵא	נֹצֵחַ	יֹצֵא	נֹצֵחַ	הִתְצַחֵךְ
pass. . .	יֹצֵא	נֹצֵחַ	יֹצֵא	נֹצֵחַ	הִתְצַחֵךְ

D. — VERB LAMEDH GUTTURAL. § 59.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piël.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
<i>PRÆT.</i> 3 <i>m.</i> .	שָׁמַע	נִשְׁמַע	שָׁמַע	שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמְּעַ
3 <i>f.</i> .	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה	שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמָעָה	הִשְׁתַּמְּעָה
2 <i>m.</i> .	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ	שָׁמַעְתָּ	הִשְׁמַעְתָּ	הִשְׁמָעְתָּ	הִשְׁתַּמְּעַתָּ
2 <i>f.</i> .	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ	שָׁמַעְתְּ	הִשְׁמַעְתְּ	הִשְׁמָעְתְּ	הִשְׁתַּמְּעַתְּ
1. .	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי	שָׁמַעְתִּי	הִשְׁמַעְתִּי	הִשְׁמָעְתִּי	הִשְׁתַּמְּעַתִּי
<i>Plur.</i> 3. .	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ	שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמָעוּ	הִשְׁתַּמְּעוּ
2 <i>m.</i> .	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם	שָׁמַעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁמָעְתֶּם	הִשְׁתַּמְּעַתֶּם
2 <i>f.</i> .	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן	שָׁמַעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁמָעְתֶּן	הִשְׁתַּמְּעַתֶּן
1. .	שָׁמַעְתִּינוּ	נִשְׁמַעְתִּינוּ	שָׁמַעְתִּינוּ	שָׁמַעְתִּינוּ	הִשְׁמַעְתִּינוּ	הִשְׁמָעְתִּינוּ	הִשְׁתַּמְּעַתִּינוּ
<i>INF. absol.</i> .	שָׁמַעַ	נִשְׁמַעַ	שָׁמַעַ		הִשְׁמִיעַ		
<i>constr.</i> .	שָׁמַעַ	הִשְׁמַעַ	שָׁמַעַ	שָׁמַעַ	הִשְׁמִיעַ	הִשְׁמַעַ	הִשְׁתַּמְּעַ
<i>IMPER.</i> <i>m.</i> .	שָׁמַע	הִשְׁמַע	שָׁמַע		הִשְׁמִיעַ		הִשְׁתַּמְּעַ
<i>f.</i> .	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי		הִשְׁמִיעִי		הִשְׁתַּמְּעִי
<i>Plur. m.</i> .	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ		הִשְׁמִיעוּ		הִשְׁתַּמְּעוּ
<i>f.</i> .	שָׁמְעֵנָה	הִשְׁמְעֵנָה	שָׁמְעֵנָה		הִשְׁמִיעֵנָה		הִשְׁתַּמְּעֵנָה
<i>FUT.</i> 3 <i>m.</i> .	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמְּעַ
3 <i>f.</i> .	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁתַּמְּעַ
2 <i>m.</i> .	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁמִיעַ	הִשְׁתַּמְּעַ
2 <i>f.</i> .	הִשְׁמִיעִי	הִשְׁמִיעִי	הִשְׁמִיעִי	הִשְׁמִיעִי	הִשְׁמִיעִי	הִשְׁמִיעִי	הִשְׁתַּמְּעִי
1. .	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמִיעַ	אֶשְׁמַע	אֶשְׁתַּמְּעַ
<i>Plur.</i> 3 <i>m.</i> .	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמִיעוּ	יִשְׁמְעוּ	יִשְׁתַּמְּעוּ
3 <i>f.</i> .	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁתַּמְּעֵנָה
2 <i>m.</i> .	הִשְׁמִיעוּ	הִשְׁמִיעוּ	הִשְׁמִיעוּ	הִשְׁמִיעוּ	הִשְׁמִיעוּ	הִשְׁמִיעוּ	הִשְׁתַּמְּעוּ
2 <i>f.</i> .	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁמִיעֵנָה	הִשְׁתַּמְּעֵנָה
1. .	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע	נִשְׁתַּמְּעַ
<i>FUT. apoc.</i> .					יִשְׁמַעַ		
<i>PART. act.</i> .	שָׁמַעַ	נִשְׁמַעַ	שָׁמַעַ	שָׁמַעַ	הִשְׁמִיעַ	הִשְׁמַעַ	הִשְׁתַּמְּעַ
<i>pass.</i> .	שָׁמַעַ						

E.—REGULAR VERB WITH SUFFIXES. §§ 60—63.

Suffixes for the	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.	3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
PRET. KAL 3 m. .	ሃኝቅደ	ቅደኝ	ቅደህ	ሃኝቅደ ሄኝቅደ	ሃኝቅደ ሄኝቅደ	ህኝቅደ	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ
3 f. .	ሃኝቅደ	ቅደህ	ቅደህ	ሃኝቅደ ሄኝቅደ	ሃኝቅደ ሄኝቅደ	ህኝቅደ	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ
2 m. .	ሃኝቅደ ሄኝቅደ	—	—	ሃኝቅደ ሄኝቅደ	ሃኝቅደ ሄኝቅደ	ህኝቅደ	—	—	ወኝቅደ	ቅደህ
2 f. .	ሃኝቅደ	—	—	ሃኝቅደ ሄኝቅደ	ሃኝቅደ ሄኝቅደ	ህኝቅደ	—	—	ወኝቅደ	ቅደህ
1 c. .	—	ቅደህ	ቅደህ	ሃኝቅደ	ሃኝቅደ	—	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ
Plur. 3 c. .	ሃኝቅደ	ቅደህ	ቅደህ	ሃኝቅደ	ሃኝቅደ	ህኝቅደ	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ
2 m. .	ሃኝቅደ	—	—	ሃኝቅደ ሄኝቅደ	ሃኝቅደ ሄኝቅደ	ህኝቅደ	—	—	ወኝቅደ	ቅደህ
1 c. .	—	ቅደህ	ቅደህ	ሃኝቅደ	ሃኝቅደ	—	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ
INF. KAL . . .	ሃኝቅደ ሄኝቅደ	ቅደህ ቅደህ	ቅደህ ቅደህ	ሃኝቅደ ሄኝቅደ	ሃኝቅደ ሄኝቅደ	ህኝቅደ	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ
IMPER. KAL . . .	ሃኝቅደ	—	—	ሃኝቅደ	ሃኝቅደ	ህኝቅደ	—	—	ወኝቅደ	—
FUT. KAL 3 m. .	ሃኝቅደ	ቅደህ	ቅደህ	ሃኝቅደ	ሃኝቅደ	ህኝቅደ	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ
3 m. .	ሃኝቅደ	ቅደህ	—	ሃኝቅደ	ሃኝቅደ	ህኝቅደ	—	—	—	—
with Nun enclitic	ሃኝቅደ	ቅደህ	—	ሃኝቅደ	ሃኝቅደ	ህኝቅደ	—	—	—	—
Plur. 3 m. .	ሃኝቅደ	ቅደህ	ቅደህ	ሃኝቅደ	ሃኝቅደ	ህኝቅደ	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ
PRET. PIEL . . .	ሃኝቅደ	ቅደህ	ቅደህ	ሃኝቅደ	ሃኝቅደ	ህኝቅደ	ወኝቅደ	ቅደህ	ወኝቅደ	ቅደህ

F. — VERB AYIN DOUBLED (פֿ). § 66.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Poël.</i>	<i>Pool.</i>
PR. ET. 3 <i>m.</i> . . .	סָב	נָסַב	הִסָּב	הוּסָב	סוֹבֵב	סוֹבֵב
3 <i>f.</i> . . .	סָבָה	נָסְבָה	הִסְבָּה	הוּסְבָה	סוֹבֵבָה	סוֹבֵבָה
2 <i>m.</i> . . .	סִבּוֹת	נִסְבוֹת	הִסְבוֹת	הוּסְבוֹת	סוֹבְבוֹת	סוֹבְבוֹת
2 <i>f.</i> . . .	סִבוֹת	נִסְבוֹת	הִסְבוֹת	הוּסְבוֹת	סוֹבְבוֹת	סוֹבְבוֹת
1. . .	סִבּוֹתִי	נִסְבוֹתִי	הִסְבּוֹתִי	הוּסְבוֹתִי	סוֹבְבוֹתִי	סוֹבְבוֹתִי
Plur. 3. . .	סִבּוֹ	נִסְבוֹ	הִסְבוֹ	הוּסְבוֹ	סוֹבְבוֹ	סוֹבְבוֹ
2 <i>m.</i> . . .	סִבּוֹתָם	נִסְבוֹתָם	הִסְבוֹתָם	הוּסְבוֹתָם	סוֹבְבוֹתָם	סוֹבְבוֹתָם
2 <i>f.</i> . . .	סִבּוֹתֵן	נִסְבוֹתֵן	הִסְבוֹתֵן	הוּסְבוֹתֵן	סוֹבְבוֹתֵן	סוֹבְבוֹתֵן
1. . .	סִבּוֹנִי	נִסְבוֹנִי	הִסְבוֹנִי	הוּסְבוֹנִי	סוֹבְבוֹנִי	סוֹבְבוֹנִי
INF. absol. . . .	סִבּוֹב	הִסְבוֹב	הִסָּב			
<i>constr.</i> . . .	סֵב	הִסָּב	הִסָּב	הוּסָב	סוֹבֵב	סוֹבֵב
IMPER. <i>m.</i> . . .	סֵב	הִסָּב	הִסָּב		סוֹבֵב	
<i>f.</i> . . .	סִבִּי	הִסְבִּי	הִסְבִּי		סוֹבֵבִי	
Plur. m. . . .	סִבּוּ	הִסְבּוּ	הִסְבּוּ		סוֹבְבוּ	
<i>f.</i> . . .	סִבֵּינָה	הִסְבֵּינָה	הִסְבֵּינָה		סוֹבְבוֹנָה	
FUT. 3 <i>m.</i> . . .	יָסֵב	יָסֵב	יָסֵב	יָסֵב	יָסוֹבֵב	יָסוֹבֵב
3 <i>f.</i> . . .	תָּסֵב	תָּסֵב	תָּסֵב	תָּסֵב	תָּסוֹבֵב	תָּסוֹבֵב
2 <i>m.</i> . . .	תָּסֵב	תָּסֵב	תָּסֵב	תָּסֵב	תָּסוֹבֵב	תָּסוֹבֵב
2 <i>f.</i> . . .	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי	תִּסְבוֹבִי	תִּסְבוֹבִי
1. . .	אָסֵב	אָסֵב	אָסֵב	אָסֵב	אָסוֹבֵב	אָסוֹבֵב
Plur. 3 <i>m.</i> . . .	יָסְבוּ	יָסְבוּ	יָסְבוּ	יָסְבוּ	יָסוֹבְבוּ	יָסוֹבְבוּ
3 <i>f.</i> . . .	הִסְבִּינָה	הִסְבִּינָה	הִסְבִּינָה	הִסְבִּינָה	הִסְבִּינָה	הִסְבִּינָה
2 <i>m.</i> . . .	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תָּסוֹבְבוּ	תָּסוֹבְבוּ
2 <i>f.</i> . . .	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה
1. . .	נָסֵב	נָסֵב	נָסֵב	נָסֵב	נָסוֹבֵב	נָסוֹבֵב
FUT. conv. . . .	וְיָסֵב		וְיָסֵב			
FUT. with Suff.	יִסְבֵּי		יִסְבֵּי (יִסְבְּכֶם)			
PART. act. . . .	סוֹבֵב	נִסְבֵּב	מִסָּב	מִסָּב	סוֹבֵב	סוֹבֵב
<i>pass.</i> . . .	סוֹבֵב					

G.—VERB PE NUN (פֿ). § 65.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
PRÆT. 3 m. .	כָּנַשׁ	נָכַשׁ	הִכְשִׁיחַ	הִכְשָׁח
3 f. .	כָּנְשָׁה	נָכְשָׁה	הִכְשִׁיחָהּ	הִכְשָׁחָהּ
2 m. .	כָּנַשְׁתָּ	נָכַשְׁתָּ	הִכְשִׁיחְתָּ	הִכְשָׁחְתָּ
2 f. .	כָּנַשְׁתְּ	נָכַשְׁתְּ	הִכְשִׁיחְתְּ	הִכְשָׁחְתְּ
1. .	כָּנַשְׁתִּי	נָכַשְׁתִּי	הִכְשִׁיחִי	הִכְשָׁחִי
Plur. 3. .	כָּנְשׂוּ	נָכְשׂוּ	הִכְשִׁיחוּ	הִכְשָׁחוּ
2 m. .	כָּנַשְׁתֶּם	נָכַשְׁתֶּם	הִכְשִׁיחְתֶּם	הִכְשָׁחְתֶּם
2 f. .	כָּנַשְׁתֶּן	נָכַשְׁתֶּן	הִכְשִׁיחְתֶּן	הִכְשָׁחְתֶּן
1. .	כָּנַשְׁנוּ	נָכַשְׁנוּ	הִכְשִׁיחוּ	הִכְשָׁחוּ
INF. absol. .	כָּנֹשׁ	הִכְשֹׁחַ	הִכְשִׁיחַ	
constr. .	כְּנֹשָׁה	הִכְשָׁחַ	הִכְשִׁיחַ	הִכְשָׁחַ
IMPER. m. .	כֹּנֵשׁ	הִכְשֵׁחַ	הִכְשִׁיחַ	
f. .	כֹּנֵשִׁי	הִכְשִׁיחִי	הִכְשִׁיחִי	
Plur. m. .	כֹּנְשׂוּ	הִכְשֵׁחוּ	הִכְשִׁיחוּ	
f. .	כֹּנְשִׁי	הִכְשִׁיחִי	הִכְשִׁיחִי	
FUT. 3 m. .	יִכְנֹשׁ	יִכְנֹשׁ	יִכְשִׁיחַ	יִכְשָׁח
3 f. .	תִּכְנֹשׁ	תִּכְנֹשׁ	תִּכְשִׁיחַ	תִּכְשָׁח
2 m. .	תִּכְנֹשׁ	תִּכְנֹשׁ	תִּכְשִׁיחַ	תִּכְשָׁח
2 f. .	תִּכְנֹשִׁי	תִּכְנֹשִׁי	תִּכְשִׁיחִי	תִּכְשָׁחִי
1. .	אֶכְנֹשׁ	אֶכְנֹשׁ	אֶכְשִׁיחַ	אֶכְשָׁח
Plur. 3 m. .	יִכְנְשׂוּ	יִכְנְשׂוּ	יִכְשִׁיחוּ	יִכְשָׁחוּ
3 f. .	תִּכְנְשֶׁנָּה	תִּכְנְשֶׁנָּה	תִּכְשִׁיחֶנָּה	תִּכְשָׁחֶנָּה
2 m. .	תִּכְנְשׂוּ	תִּכְנְשׂוּ	תִּכְשִׁיחוּ	תִּכְשָׁחוּ
2 f. .	תִּכְנְשֶׁנָּה	תִּכְנְשֶׁנָּה	תִּכְשִׁיחֶנָּה	תִּכְשָׁחֶנָּה
1. .	נִכְנֹשׁ	נִכְנֹשׁ	נִכְשִׁיחַ	נִכְשָׁח
FUT. apoc. .			יִכְשֹׁחַ	
PART. act. .	כֹּנֵשׁ	כֹּנֵשׁ	כֹּנֵשׁ	כֹּנֵשׁ
pass. .	כֹּנֵשׁ	כֹּנֵשׁ	כֹּנֵשׁ	כֹּנֵשׁ

H.—VERB PE ALEPH (אֵ). § 67.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
PRÆT. . .	אָכַל	נָאֵל	הִאֲכִיל	הִאֲכָל
like the verb <i>Pe Guttural</i> .				
INF. absol. .	אָכֹל	הִאֲכֹל		
constr. .	אָכַל	הִאֲכָל	הִאֲכִיל	הִאֲכָל
IMPER. m. .	אָכֵל	הִאֲכֵל	הִאֲכֵל	
f. .	אָכְלִי	etc.	etc.	
Plur. m. .	אָכְלוּ			
f. .	אָכְלֶינָה			
FUT. 3 m. .	יֵאָכַל	יֵאָכַל	יֵאָכִיל	יֵאָכִל
3 f. .	תֵּאָכַל	תֵּאָכַל	etc.	etc.
2 m. .	תֵּאָכַל	תֵּאָכַל		
2 f. .	תֵּאָכְלִי	תֵּאָכְלִי		
1. .	אֶאָכַל	אֶאָכַל		
Plur. 3 m. .	יֵאָכְלוּ	יֵאָכְלוּ		
3 f. .	תֵּאָכְלֶנָּה	תֵּאָכְלֶנָּה		
2 m. .	תֵּאָכְלוּ	תֵּאָכְלוּ		
2 f. .	תֵּאָכְלֶנָּה	תֵּאָכְלֶנָּה		
1. .	נֵאָכַל	נֵאָכַל		
FUT. conv. .	וְיֵאָכֵר		יֵאָכֵל	
PART. act. .	אָכֵל	נֵאָכֵל	מֵאָכֵל	מֵאָכֵל
pass. .	אָכַל			

I.—VERB PE YODH פִּי (ORIG. פִּי). § 68.

K.—VERB PROPERLY
PE YODH (פִּי). § 69.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
PRÆT. 3 <i>m.</i> . . .	יָשַׁב	נִשְׁבַּע	הוֹשִׁיב	הוֹשַׁב	יָשַׁב	הִשְׁיִיב
3 <i>f.</i> . . .		נִשְׁבְּעָה	הוֹשִׁיבָה	הוֹשַׁבָה		הִשְׁיִיבָה
2 <i>m.</i> . . .	regular.	נִשְׁבַּעְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	regular.	הִשְׁיִיבְתָּ
2 <i>f.</i> . . .		נִשְׁבַּעְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ		הִשְׁיִיבְתְּ
1.		נִשְׁבַּעְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי		הִשְׁיִיבְתִּי
Plur. 3.		נִשְׁבְּעוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ		הִשְׁיִיבוּ
2 <i>m.</i>		נִשְׁבַּעְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם		הִשְׁיִיבְתֶּם
2 <i>f.</i>		נִשְׁבַּעְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן		הִשְׁיִיבְתֶּן
1.		נִשְׁבַּעְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ		הִשְׁיִיבְנוּ
INF. <i>absol.</i> . . .	יֹשֵׁב		הוֹשִׁיב, הוֹשִׁיב		יֹשֵׁב	הוֹשִׁיב
<i>constr.</i> . . .	שָׂבַע, יָסַד	הִשְׁבַּע	הוֹשִׁיב	הוֹשַׁב	יָשַׁב	הִשְׁיִיב
IMPER. <i>m.</i> . . .	שֶׁב	יִשֶּׁע	הִשְׁבַּע	הוֹשִׁיב	יָשַׁב	הוֹשִׁיב
<i>f.</i>	שְׁבִי	יִשְׁעִי	הוֹשִׁיבִי	הוֹשִׁיבִי	יָשְׁבִי	הִשְׁיִיבִי
Plur. <i>m.</i>	שְׁבוּ	יִשְׁעוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ	הִשְׁיִיבוּ
<i>f.</i>	שְׁבֹנָה	יִשְׁעֹנָה	הוֹשִׁיבֹנָה	הוֹשִׁיבֹנָה	יָשְׁבֹנָה	הִשְׁיִיבֹנָה
FUT. 3 <i>m.</i> . . .	יֵשֵׁב	יִיֶּשֶׁע	יִשְׁבַּע	יֹשִׁיב	יֵשֵׁב	יִשְׁיִיב
3 <i>f.</i>	תֵּשֵׁב	תִּיֶּשֶׁע	תִּשְׁבַּע	תֹּשִׁיב	תֵּשֵׁב	תִּשְׁיִיב
2 <i>m.</i>	תֵּשְׁב	תִּיֶּשְׁעוּ	תִּשְׁבְּעוּ	תֹּשִׁיבוּ	תֵּשְׁב	תִּשְׁיִיבוּ
2 <i>f.</i>	תֵּשְׁבִי	תִּיֶּשְׁעִי	תִּשְׁבְּעִי	תֹּשִׁיבִי	תֵּשְׁבִי	תִּשְׁיִיבִי
1.	אֵשֵׁב	אִיֶּשֶׁע	אִשְׁבַּע	אֹשִׁיב	אֵשֵׁב	אִשְׁיִיב
Plur. 3 <i>m.</i> . . .	יֵשְׁבוּ	יִיֶּשְׁעוּ	יִשְׁבְּעוּ	יֹשְׁיִיבוּ	יֵשְׁבוּ	יִשְׁיִיבוּ
3 <i>f.</i>	תֵּשְׁבֹנָה	תִּיֶּשְׁעֹנָה	תִּשְׁבְּעֹנָה	תֹּשְׁיִיבֹנָה	תֵּשְׁבֹנָה	תִּשְׁיִיבֹנָה
2 <i>m.</i>	תֵּשְׁבוּ	תִּיֶּשְׁעוּ	תִּשְׁבְּעוּ	תֹּשִׁיבוּ	תֵּשְׁבוּ	תִּשְׁיִיבוּ
2 <i>f.</i>	תֵּשְׁבֹנָה	תִּיֶּשְׁעֹנָה	תִּשְׁבְּעֹנָה	תֹּשְׁיִיבֹנָה	תֵּשְׁבֹנָה	תִּשְׁיִיבֹנָה
1.	נֵשֵׁב	נִיֶּשֶׁע	נִשְׁבַּע	נֹשִׁיב	נֵשֵׁב	נִשְׁיִיב
FUT. <i>apoc.</i> . .				יֹשֵׁב		יִשְׁיִיב
<i>conv.</i>	וְיָשַׁב			וְיֹשִׁיב	וְיָשַׁב	וְיִשְׁיִיב
PART. <i>act.</i> . . .	יֹשֵׁב	נֹשֵׁב	מֹשִׁיב	מֹשַׁב	יֹשֵׁב	מִשְׁיִיב
<i>pass.</i>	יֹשׁוּב				יֹשׁוּב	

L. — VERB AYIN VAV (עו). § 71.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Piel.</i>	<i>Pulal.</i>
PRÆT. 3 <i>m.</i> .	קם	נָקַם	הָקַם	הֻקַּם	קִיַּם	קִיַּם
3 <i>f.</i> .	קָמָה	נִקְמָה	הִקְמָה	הֻקְמָה	קִיַּמָה	קִיַּמָה
2 <i>m.</i> .	קָמַת	נִקְמַת	הִקְמַת	הֻקְמַת	קִיַּמַת	קִיַּמַת
2 <i>f.</i> .	קָמַת	נִקְמַת	הִקְמַת	הֻקְמַת	קִיַּמַת	קִיַּמַת
1. .	קָמַתִּי	נִקְמַתִּי	הִקְמַתִּי	הֻקְמַתִּי	קִיַּמַתִּי	קִיַּמַתִּי
<i>Plur.</i> 3. .	קָמּוּ	נִקְמּוּ	הִקְמּוּ	הֻקְמּוּ	קִיַּמּוּ	קִיַּמּוּ
2 <i>m.</i> .	קָמְתֶם	נִקְמְתֶם	הִקְמְתֶם	הֻקְמְתֶם	קִיַּמְתֶם	קִיַּמְתֶם
2 <i>f.</i> .	קָמְתֶן	נִקְמְתֶן	הִקְמְתֶן	הֻקְמְתֶן	קִיַּמְתֶן	קִיַּמְתֶן
1. .	קָמְנוּ	נִקְמְנוּ	הִקְמְנוּ	הֻקְמְנוּ	קִיַּמְנוּ	קִיַּמְנוּ
INF. absol. .	קום	הָקֹם	הָקֹם	הָקֹם		
<i>constr.</i> .	קום	הָקֹם	הָקֹם	הָקֹם	קֹמִים	קֹמִים
IMPER. <i>m.</i> .	קום	הָקֹם	הָקֹם		קֹמִים	
<i>f.</i> .	קֹמִי	הָקֹמִי	הָקֹמִי		קֹמִי	
<i>Plur. m.</i> .	קֹמּוּ	הָקֹמּוּ	הָקֹמּוּ		קֹמִי	
<i>f.</i> .	קֹמְנָה	הָקֹמְנָה	הָקֹמְנָה		קֹמְנָה	
FUT. 3 <i>m.</i> .	יָקֹם	יִקְוֹם	יָקֹם	יִקְוֹם	יִקְוֹם	יִקְוֹם
3 <i>f.</i> .	תִּקְוֹם	תִּקְוֹם	תִּקְוֹם	תִּקְוֹם	תִּקְוֹם	תִּקְוֹם
2 <i>m.</i> .	תִּקְוֹם	תִּקְוֹם	תִּקְוֹם	תִּקְוֹם	תִּקְוֹם	תִּקְוֹם
2 <i>f.</i> .	תִּקְוֹמִי	תִּקְוֹמִי	תִּקְוֹמִי	תִּקְוֹמִי	תִּקְוֹמִי	תִּקְוֹמִי
1. .	אָקֹם	אִקְוֹם	אָקֹם	אִקְוֹם	אָקֹם	אָקֹם
<i>Plur.</i> 3 <i>m.</i> .	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ
3 <i>f.</i> .	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה
2 <i>m.</i> .	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ
2 <i>f.</i> .	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה
1. .	נָקֹם	נָקֹם	נָקֹם	נָקֹם	נָקֹם	נָקֹם
FUT. apoc. .	יָקֹם		יָקֹם			
<i>conv.</i> .	וַיָּקֹם, וַיִּקְוֹם		וַיָּקֹם			
FUT. with Suff. יִקְוֹמְנִי			יִקְוֹמְנִי		יִקְוֹמְנִי	
PART. act. .	קֹם	נֹקֵם	מֹקֵם	מֹקֵם	מִקְוֹם	מִקְוֹם
<i>pass.</i> .	קֹם					

M. — VERB AYIN YODH (עו). § 72.

	<i>Kal.</i>	<i>Niphal.</i>
	בָּן	בָּן
	בָּנָה	בָּנָה
	בָּנִיתָ	בָּנִיתָ
	בָּנִיתָ	בָּנִיתָ
	בָּנִיתִי	בָּנִיתִי
	בָּנוּ	בָּנוּ
	בָּנִיתֶם	בָּנִיתֶם
	בָּנִיתֶן	בָּנִיתֶן
	בָּנוּ	בָּנוּ
	בָּן	הָבֹן
	בָּן	הָבֹן
	בָּן	הָבֹן
	בָּנִי	(as עו)
	בָּנוּ	
	—	
	יָבֹן	יָבֹן
	תִּבְּן	(as עו)
	תִּבְּן	
	תִּבְּנִי	
	אָבֹן	
	יָבֹנוּ	
	תִּבְּנִי	
	תִּבְּנִי	
	תִּבְּנִי	
	נָבֹן	
	נָבֹן	

N. — VERB LAMEDH ALEPH (לָ), § 73.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piël.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRÆT. 3 <i>m.</i> . . .	כָּצַח	נִכְצַח	כָּצַח	כָּצַח	הִכְצִיחַ	הִכְצַח	הִתְכַּצַּח
3 <i>f.</i> . . .	כָּצְחָה	נִכְצְחָה	כָּצְחָה	כָּצְחָה	הִכְצִיחָה	הִכְצַחָה	הִתְכַּצַּחָה
2 <i>m.</i> . . .	כָּצַחְתָּ	נִכְצַחְתָּ	כָּצַחְתָּ	כָּצַחְתָּ	הִכְצִיחְתָּ	הִכְצַחְתָּ	הִתְכַּצַּחְתָּ
2 <i>f.</i> . . .	כָּצַחְתְּ	נִכְצַחְתְּ	כָּצַחְתְּ	כָּצַחְתְּ	הִכְצִיחְתְּ	הִכְצַחְתְּ	הִתְכַּצַּחְתְּ
1. . .	כָּצַחְתִּי	נִכְצַחְתִּי	כָּצַחְתִּי	כָּצַחְתִּי	הִכְצִיחְתִּי	הִכְצַחְתִּי	הִתְכַּצַּחְתִּי
Plur. 3. . .	כָּצְחוּ	נִכְצְחוּ	כָּצְחוּ	כָּצְחוּ	הִכְצִיחוּ	הִכְצַחוּ	הִתְכַּצַּחוּ
2 <i>m.</i> . . .	כָּצַחְתֶּם	נִכְצַחְתֶּם	כָּצַחְתֶּם	כָּצַחְתֶּם	הִכְצִיחְתֶּם	הִכְצַחְתֶּם	הִתְכַּצַּחְתֶּם
2 <i>f.</i> . . .	כָּצַחְתֶּן	נִכְצַחְתֶּן	כָּצַחְתֶּן	כָּצַחְתֶּן	הִכְצִיחְתֶּן	הִכְצַחְתֶּן	הִתְכַּצַּחְתֶּן
1. . .	כָּצַחְנוּ	נִכְצַחְנוּ	כָּצַחְנוּ	כָּצַחְנוּ	הִכְצִיחְנוּ	הִכְצַחְנוּ	הִתְכַּצַּחְנוּ
INF. absol. . . .	כִּצּוֹחַ	נִכְצֹחַ	כִּצּוֹחַ		הִכְצִיחַ		
<i>constr.</i> . . .	כִּצּוֹחַ	הִכְצִיחַ	כִּצּוֹחַ	כִּצּוֹחַ	הִכְצִיחַ	הִכְצִיחַ	הִתְכַּצַּח
IMPER. <i>m.</i> . . .	כִּצּוֹחַ	הִכְצִיחַ	כִּצּוֹחַ		הִכְצִיחַ		הִתְכַּצַּח
<i>f.</i> . . .	כִּצּוֹחִי	הִכְצִיחִי	כִּצּוֹחִי		הִכְצִיחִי		הִתְכַּצַּחִי
Plur. m. . . .	כִּצּוֹחוּ	הִכְצִיחוּ	כִּצּוֹחוּ		הִכְצִיחוּ		הִתְכַּצַּחוּ
<i>f.</i> . . .	כִּצּוֹחֵיכֶן	הִכְצִיחֵיכֶן	כִּצּוֹחֵיכֶן		הִכְצִיחֵיכֶן		הִתְכַּצַּחֵיכֶן
FUT. 3 <i>m.</i> . . .	יִכְצַח	יִכְצַח	יִכְצַח	יִכְצַח	יִכְצִיחַ	יִכְצַח	יִתְכַּצַּח
3 <i>f.</i> . . .	תִּכְצַח	תִּכְצַח	תִּכְצַח	תִּכְצַח	תִּכְצִיחַ	תִּכְצַח	תִּתְכַּצַּח
2 <i>m.</i> . . .	תִּכְצַחְתָּ	תִּכְצַחְתָּ	תִּכְצַחְתָּ	תִּכְצַחְתָּ	תִּכְצִיחְתָּ	תִּכְצַחְתָּ	תִּתְכַּצַּחְתָּ
2 <i>f.</i> . . .	תִּכְצַחְתְּ	תִּכְצַחְתְּ	תִּכְצַחְתְּ	תִּכְצַחְתְּ	תִּכְצִיחְתְּ	תִּכְצַחְתְּ	תִּתְכַּצַּחְתְּ
1. . .	אִכְצַח	אִכְצַח	אִכְצַח	אִכְצַח	אִכְצִיחַ	אִכְצַח	אִתְכַּצַּח
Plur. 3 <i>m.</i> . . .	יִכְצְחוּ	יִכְצְחוּ	יִכְצְחוּ	יִכְצְחוּ	יִכְצִיחוּ	יִכְצְחוּ	יִתְכַּצַּחוּ
3 <i>f.</i> . . .	תִּכְצַחְנָה	תִּכְצַחְנָה	תִּכְצַחְנָה	תִּכְצַחְנָה	תִּכְצִיחְנָה	תִּכְצַחְנָה	תִּתְכַּצַּחְנָה
2 <i>m.</i> . . .	תִּכְצַחוּ	תִּכְצַחוּ	תִּכְצַחוּ	תִּכְצַחוּ	תִּכְצִיחוּ	תִּכְצַחוּ	תִּתְכַּצַּחוּ
2 <i>f.</i> . . .	תִּכְצַחְנָה	תִּכְצַחְנָה	תִּכְצַחְנָה	תִּכְצַחְנָה	תִּכְצִיחְנָה	תִּכְצַחְנָה	תִּתְכַּצַּחְנָה
1. . .	נִכְצַח	נִכְצַח	נִכְצַח	נִכְצַח	נִכְצִיחַ	נִכְצַח	נִתְכַּצַּח
FUT. apoc. like the common Future.					יִכְצַח		
FUT. with Suff.	יִכְצַחִי		יִכְצַחִי		יִכְצַחִי		
PART. act. . . .	כּוֹצֵחַ	נִכְצֹחַ	כּוֹצֵחַ	כּוֹצֵחַ	כּוֹצֵחַ	כּוֹצֵחַ	כּוֹצֵחַ
<i>pass.</i> . . .	כּוֹצֵחַ						

O. — VERB LAMEDH HE (לָהֶ). § 74.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRÆT. 3 m. .	בָּלַה	נִבְלַה	בָּלָה	בָּלָה	הִבְלָה	הִבְלָה	הִתְבַּלְּהָה
3 f. .	בָּלְתָה	נִבְלְתָה	בָּלְתָה	בָּלְתָה	הִבְלְתָה	הִבְלְתָה	הִתְבַּלְּתָה
2 m. .	בָּלִיתָ	נִבְלִיתָ	בָּלִיתָ	בָּלִיתָ	הִבְלִיתָ	הִבְלִיתָ	הִתְבַּלְּיתָ
2 f. .	בָּלִיתְּ	נִבְלִיתְּ	בָּלִיתְּ	בָּלִיתְּ	הִבְלִיתְּ	הִבְלִיתְּ	הִתְבַּלְּיתְּ
1. .	בָּלִיתִי	נִבְלִיתִי	בָּלִיתִי	בָּלִיתִי	הִבְלִיתִי	הִבְלִיתִי	הִתְבַּלְּיתִי
Plur. 3. .	בָּלוּ	נִבְלוּ	בָּלוּ	בָּלוּ	הִבְלוּ	הִבְלוּ	הִתְבַּלְּלוּ
2 m. .	בָּלִיתֶם	נִבְלִיתֶם	בָּלִיתֶם	בָּלִיתֶם	הִבְלִיתֶם	הִבְלִיתֶם	הִתְבַּלְּיתֶם
2 f. .	בָּלִיתְּם	נִבְלִיתְּם	בָּלִיתְּם	בָּלִיתְּם	הִבְלִיתְּם	הִבְלִיתְּם	הִתְבַּלְּיתְּם
1. .	בָּלִינוּ	נִבְלִינוּ	בָּלִינוּ	בָּלִינוּ	הִבְלִינוּ	הִבְלִינוּ	הִתְבַּלְּינוּ
INF. absol. .	בָּלֹה	נִבְלֹה	בָּלֹה	בָּלֹה	הִבְלֹה	הִבְלֹה	הִתְבַּלְּלוּ
constr. .	בָּלוֹת	נִבְלוֹת	בָּלוֹת	בָּלוֹת	הִבְלוֹת	הִבְלוֹת	הִתְבַּלְּלוֹת
IMPER. m. .	בָּלֹה	הִבְלֹה	בָּלֹה		הִבְלֹה		הִתְבַּלְּלוּ
f. .	בָּלִי	הִבְלִי	בָּלִי		הִבְלִי		הִתְבַּלְּלִי
Plur. m. .	בָּלוּ	הִבְלוּ	בָּלוּ		הִבְלוּ		הִתְבַּלְּלוּ
f. .	בָּלִיעֵה	הִבְלִיעֵה	בָּלִיעֵה		הִבְלִיעֵה		הִתְבַּלְּלִיעֵה
FUT. 3 m. .	יִבְלֶה	יִבְלֶה	יִבְלֶה	יִבְלֶה	יִבְלֶה	יִבְלֶה	יִתְבַּלְּלֶה
3 f. .	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ	תִּתְבַּלְּלֶהָ
2 m. .	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ	תִּבְלֶהָ	תִּתְבַּלְּלֶהָ
2 f. .	תִּבְלֶיךָ	תִּבְלֶיךָ	תִּבְלֶיךָ	תִּבְלֶיךָ	תִּבְלֶיךָ	תִּבְלֶיךָ	תִּתְבַּלְּלֶיךָ
1. .	אִבְלֶהָ	אִבְלֶהָ	אִבְלֶהָ	אִבְלֶהָ	אִבְלֶהָ	אִבְלֶהָ	אִתְבַּלְּלֶהָ
Plur. 3 m. .	יִבְלוּ	יִבְלוּ	יִבְלוּ	יִבְלוּ	יִבְלוּ	יִבְלוּ	יִתְבַּלְּלוּ
3 f. .	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּתְבַּלְּלִיעֵה
2 m. .	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ	תִּתְבַּלְּלוּ
2 f. .	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּבְלִיעֵה	תִּתְבַּלְּלִיעֵה
1. .	נִבְלֶהָ	נִבְלֶהָ	נִבְלֶהָ	נִבְלֶהָ	נִבְלֶהָ	נִבְלֶהָ	נִתְבַּלְּלֶהָ
FUT. apoc. .	יָבֵל	יָבֵל	יָבֵל		יָבֵל		יָתְבֵל
FUT. with Suff. .	יָבֵלִי		יָבֵלִי		יָבֵלִי		
PART. act. .	בָּלֶה	נִבְלֶה	מִבְלֶה	מִבְלֶה	מִבְלֶה	מִבְלֶה	מִתְבַּלְּלֶה
pass. .	בָּלִי						

EXERCISES
IN
H E B R E W G R A M M A R,
AND
A HEBREW CHRESTOMATHY;

PREPARED WITH REFERENCE TO THE TRANSLATION OF GESENIUS'
HEBREW GRAMMAR,

BY
THOMAS J. CONANT,
PROFESSOR OF HEBREW, AND OF BIBLICAL CRITICISM AND INTERPRETATION,
IN THE LITERARY AND THEOLOGICAL INSTITUTION
AT HAMILTON, NEW YORK.

INTRODUCTION.

THE design of the following Exercises in Reading and Orthography is to aid the student in acquiring a knowledge of the Hebrew vowel-system, and to accustom him to the ready application of its principles. As one of the advantages of this mode of treating the subject, the writer has endeavoured to illustrate each principle by itself, without embarrassing the learner by anticipating, as must sometimes be done in the Grammar, a knowledge of principles subsequently taught. This, together with the familiarity and copiousness of illustration allowed in a course of exercises, it is hoped, may leave no occasion to complain of the difficulty of the subject.

The learner is made to depend on the Grammar for the statement of principles, which, as far as possible, is avoided in the Exercises. Occasionally, however, a summary is given for his convenience, the particulars being supplied in the Grammar. After the first section of the Introduction, he should read attentively the whole of Part First: the sections referred to at the head of each division in the following pages should then be *studied* (not committed to memory) in connexion with the corresponding exercises, until he understands the principles

and their application, and can state and illustrate them in his own language.

The student should be cautioned against hurrying over the Elements, from an impatience to enter upon exercises in translation whilst he is yet *spelling* his way over Hebrew forms. If he yields to this impatience, he will find himself embarrassed with petty difficulties when he would wish to have his whole attention directed to other objects. A facility in *reading Hebrew* is perhaps neglected more than any other part of the elementary study of the language; and hence many fail of ever acquiring the habit of enunciating a Hebrew sentence with ease and fluency. Such an one, even in his *silent* reading, almost necessarily judges of the sentiments of a passage by his own, and not by the writer's manner of expressing them.

It may be proper to add, that the *blackboard* will be found convenient and useful, both for illustrating principles to the *eye* of the instructor, and for affording the members of the class an opportunity of profiting by the correction of each other's exercises.

* * The sign § is used in references to the sections of the GRAMMAR; those of the following pages are indicated by the abbreviation *Sect.*

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE PRONUNCIATION OF THE CONSONANTS AND VOWELS, AND ON THE MANNER OF WRITING THEM IN CONNEXION.

[§§ 5, 6, 7, 8.*]

The student should carefully observe the manner of writing and pronouncing the vowels in connexion with the consonants, as exhibited in the following examples, that he may learn to distinguish to what consonant each vowel in a word belongs. The pronunciation of the consonants, and of the letters employed to represent them, is given in the *alphabet with diacritic signs* on page 10 of the Grammar, and that of the vowels in the table on page 15. The portions of the Grammar most necessary to be studied in connexion with this section are, § 6, 2. § 8, 2, 3, and Rems. 1, 2, 3, under § 8, 1.

* * Every syllable begins with a consonant; see § 26, 1, where the only exception is given. The accent is commonly on the final syllable, (§ 15, 2:) when it is on the penult, this is indicated as in the Grammar, (§ 15, Rem. 3.)

a) Open syllables: † *mā*, *mē*, *mē*, *mī*, *mō*, *mū*, *lē*, *lā*, *nā*, *nō*, *nū*, *tō*, *tē*, *hā*, *hī*, *tsē*, *tsū*, *tsō*, *shē*, *shī*, *sā*, *vā*, *zā*, *zō*, *rō*, *yē*, *yā*, *sī*, *sō*, *qē*, *qū*, *bā*, *bō*, *gō*, *dī*, *dē*, *kū*, *kō*, *pē*, *pō*, *tē*, *tō*, *ā*.

b) Closed syllables: † *lām*, *bār*, *Shēm*, *hādh*, *shār*, *sām*, *līth*, *lēq*, *shān*, *qāl*, *yādh*, *qāts*, *lōm*, *tōm*, *bōth*, *nōn*, *yōl*, *qōl*, *lōt*, *tēn*, *yēsh*, *yīth*, *gādh*, *pūl*, *yūq*, *gāv*, *gīv*, *vāv*.

* The table of vowels in No. 1 of § 8 should be passed over, and the student's attention directed to that given in No. 2.

† See § 26, 1.

c) Vowels in connexion with their homogeneous vowel-letters, (§ 8, 3:)* *lō*, *lū*, *gē*, *lī*, *tsōn*, *qūm*, *līn*, *bēn*, *tēn*, *gē*.

Here the sound of *ו* and *י* is not heard separately from that of the preceding vowel,—i. e. they are pronounced as vowels: see § 7, 2. The feeble consonant power of *מ* and *ה* is also often lost after a vowel (§ 23, 2, 3), like that of the English *h* in *ah*, *oh*; e. g. *bā*, *bō*, *bē*, *tsā*, *pē*, *lō*, *sē*, *mē*: so *מ* (§ 23, Rem. 3) after *ו* and *י* when pronounced as vowels; *shō*, *nō*, *kū*, *lū*, *sī*, *hī*, *tsī*.

Hholem is written over the consonant to which it belongs (and after which it is pronounced), unless *ו* or *מ* is the following letter, over which it is then written, as *qōm*, *lō'-vēth*, *lō*. When it belongs to *י* it is commonly written over the following letter; e. g. *lōt*; but often as *lō*. *Shureq* is never written except in the bosom of its homogeneous vowel-letter (*י*).

d) Dissyllables: *qā-tāl*, *qā-tōl*, *qā-tēl*, *gā-zūm*, *tsā-bhār*, *tsā-dhād*, *hā-lāl*, *zā-bhād*, *zō-ēbh*, *hā-mān*, *tē-rēdh*, *yē-shēbh*, *shē-lēv*, *ā-mār*, *yā-khōl*, *hā-lām*, *shā-lēm*, *ā-khēl*, *dā-bhār*, *lē-vūy*, *ā-bhāl*, *qā-tōn*. Examples containing feeble letters sounded as vowels: *rā-thō*, *shā-nī*, *shā-lōsh*, *shā-lūth*, *shā-lū*, *yā-shūth*, *mō-lēl*, *bē-thō*, *mū-shī*, *yēn*, *lē-vi*, *lū-lē*, *bē-thū*, *lī-nū*, *ū-bhēn* (§ 26, 1), *lē-mōr*, *shā-nīm*, *ē-nē*.

* Until the student has learned to distinguish cases of quiescence he will be guided by the pronunciation appended to the Heb. form, which contains the English representative of the feeble letter whenever it retains its power as a consonant.

† The consonant sound of *י*.

these three sections in connexion. The other sections referred to above are to be read with care, in order that the occasional allusions to them may be understood.

Use of Sheva, (§ 10.)

Sheva (*emptiness, vacancy*), merely denotes the absence of a vowel, and is written, with the single exception given in § 10, 1, under every vowelless consonant.* Of course it has properly no vocal power. When, however, two consonants precede a vowel, the organs of speech spontaneously supply a slight vowel-sound under the first. Thus in such forms as *ktol*, *gmol*, *gthar*, the *k* and *g* are uttered with a very short and slight vowel-sound, *k^etol*, *g^emol*, *g^ethar*. Sheva, therefore, is vocal (indicating a kind of half-vowel) only when it stands under the *first of two consonants before a vowel*. Accordingly it is silent in קִטְלוּ, קָטַלְתָּ, יִקְטֹל, מִקְטָל, מִקְטָל־נֶה, הִקְטֵל, וְקָטַל, קָטַל, קָטַלְתָּ, לְבַחַד, פְּרִי, קָטַלְתָּ, וְשִׁלְתָּ.

There is but one case in which the learner finds any difficulty, viz. when simple Sheva occurs *between two vowels*, (שֵׁוָה, שֵׁוָה, שֵׁוָה). In this case, the letter under which it stands might be the final consonant of a closed syllable (silent Sheva), or the initial consonant of the next following syllable, (vocal Sheva.) Thus שֵׁוָה might be *nāph-shī* or *nā-ph^eshī*, שֵׁוָה *qā-te^lū* or *qāt-lū*, שֵׁוָה *qōm-nā* or *qō-m^enā*, שֵׁוָה *nebb-rā* or *nē-bh^erā*.

Whether Sheva, in this case, is silent or vocal depends on the *nature of the syllable* as taught in § 26. A vowel sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel, (§ 26, 2.) A syllable closed by a consonant, though its vowel is naturally short, may have a long vowel when the tone causes the voice to dwell upon it. Accordingly, as a general rule—

Simple Sheva is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel: in all other cases it is vocal; e. g. :—†

* The feeble letters when *pronounced as vowels* of course do not take Sheva.

† The examples which follow are adapted to the treatment of the subject in the Grammar, as well as to the above representation of it, and should be carefully studied with reference to both. Teachers will observe, that the rule here given is intended merely to guide the

Silent Sheva: דָּחַךְ *dăkh*, יֵלֶךְ *yē-lēkh*, קָחָה *qā-tālt*, יָרַב *yîrb*, מָלְכָה *māl-kâ*, קָחָה *qāhh-tēkh*, מָגַתָּ *mūg-târ*, עָרַבְתָּ *ēr-vāth*.

gūm-nā, tšq-tōl-nā, yēsht, nērd, sām-ti, bi-yathāth-ni, yā-sāth-ni, akhā-lāth-ni, māx-lā, yā-dhāy-lā.

Vocal Sheva: (§ 10, 2, *a*) $\text{קָךְ } b^e k\hat{h}\ddot{a}$, $\text{וְלֹךְ } v^e l\ddot{o}$;
 (*b*, 1) $\text{נֹתְנָה } n\ddot{o}-t\hat{h}e\hat{n}\ddot{a}$, $\text{נִלְכָּה } n\ddot{e}-l^e k\hat{h}\ddot{a}$, $\text{וְיָנִי } \ddot{u}-b\hat{h}e\hat{n}e$;
 (*b*, 2) $\text{תִּדְּרֻשׁ } t\ddot{i}d\hat{h}-r^e s\hat{h}\ddot{u}$, $\text{נִיבְחָשׁ } n\ddot{i}b\hat{h}-q^e s\ddot{u}$, $\text{מִשְׁרֹחַ } m\ddot{a}v-s^e r\ddot{o}t\hat{h}$;
 (*b*, 3) $\text{קִטְלֵלִי } q\ddot{i}t-l^e l\ddot{i}$ (see § 12, 1, 1)
 $\text{קִטְלֵלִי } q\ddot{i}t-l^e l\ddot{i}$, $\text{צֶדֶק } (\S 12, 1, \text{note}) = \text{צִדְקָה } t\ddot{s}v-v^e k\hat{h}\ddot{a}$.*
 For the case marked *c*, see Rem. 1, below.

The *composite* Shevas are always vocal (§ 10, 3), and of course always stand at the beginning of a syllable; e. g. אֶשֶׁר *a^sšēr*, כְּאֶשֶׁר *kā^sšēr*, אֲנֹכִי *aⁿōš*, וְאֶמַּלֵּט *vē^amāṭs*, יָנֹכִי *yā^anū*, יְבִי *yō^bblī*, צִפְרִים *tsīp⁻pō^rim*, סֹבֵל *sūb⁻bō^lō*.

Exercises on the use of the composite Shevas will be furnished by the paradigms of nouns, of verbs *with gutturals*, &c.

[illegible]

Rem. 1.† When *Daghesh f.* is omitted at the end of a syllable (§ 20, 3, *b*, and *a*), the simple sheva which commences the next following one remains vocal. There is here a sharpening of the preceding short vowel, (comp. § 22, 1. § 26, 2, *e*, Rem.), the consonant in which *Daghesh* is omitted being pronounced rapidly between the two syllables, as if it belonged to both;† e.g. הקבֿשָׁ (for הקבֿשָׁה) *hām^meḥšā-qēsh*, הקבֿשָׁה (for הקבֿשָׁה) *hām^meḥšā-sē*, הקבֿשָׁה (for הקבֿשָׁה) *hām^meḥšā-nōh*, הקבֿשָׁה (for הקבֿשָׁה) *hām^meḥšā-ni*, הקבֿשָׁה (for הקבֿשָׁה) *lāy^sshā-rim*, הקבֿשָׁה (for הקבֿשָׁה) *hām^meḥšā*.

learner, at first, in the division of syllables. Geseuius regards Sheva as quiescent after a long vowel, only before a formative addition which makes a syllable by itself,—as etymology would, in this case, forbid a new division of syllables in the original form.

* It will be perceived from the examples, that Nos. 2 and 3 are essentially the same.

† This remark is added in explanation of the statement given in § 10, 2, under the letter *c*,—Sheva being vocal under a letter which is repeated *only when that letter omits Dagh. f.* (§ 20, 3, *b*, *a.*)

‡ Like *l* in *docility*, *c* in *veracity*.

Daghesh lene, except when preceded by a vowel or a vocal Sheva.

A vowel in which one of the *feeble letters* quiesces (the vowel-sound alone being heard in this case) of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one,—the two words being uttered in so close connexion that the effect is the same as if they were but one; e.g. דְּבָרֵי בְּנֵי, Gen. 31:1, *words of the sons of* —; וְהָיָה כְּדִבְרֶךָ, Gen. 30:34, *be it according to thy word*, [for the omission of *Dagh. l.* in ב (דְּבָרֶךָ, composed of דְּבָרֶךָ and בָּ), see § 21, *Exceptions, a*]; וְהָיוּ לְהִצְאָן, Gen. 31:8, *and all the flock bare* —; הוֹצִיאָנוּ מֵאֵשׁ, Gen. 45:1, *put forth every man*. Sometimes, however, the two words are so separated in pronunciation (the former standing at the end of a clause,* as indicated by one of the distinctive accents, § 21, 2. § 15, 3) that the closing vowel-sound of the first does not affect the pronunciation of the following mute: e.g. וְהָיָה בְּאֵשׁ, (= § 15, A, Class II. 6), Judg. 11:5, *it happened, when*, וְהָיָה בְּצֵר, (ibid. 7), Gen. 38:27, *it happened, at the time* —; וְשָׁלַחְנִי בִּי, Gen. 32:27, *let me go, for* —; וּבְגִדֵי אֲרָגָם הִסְבֵּן, (= Class IV. 20), Gen. 44:2, *my cup, the silver cup*, וְאֵינִי בְּנֵי, (Class IV. 21), Gen. 48:7, *and as for me, when I came*.

Promiscuous examples: נָח, מִשְׁפָּחָהּ, וְנָכְרִי, וְנִשְׁאֵר, הָרְאִישָׁהּ, וְנִזְבָּח, בְּעִירְכֶם, הַנְּאֻמִּים, וְיָהֵן, וְדַעְתֶּם, כְּנֹכְבִי, וְיִזְדֹּי, וְנָאֻתָם, מִכְרָתָם.

Daghesh f. Euphonic (§ 20, 2) will be pointed out as it occurs, in the Reading Lessons, and the student will soon learn to distinguish it.

SECTION IV.

QUIESCENCE OF THE FEEBLE LETTERS.

[§§ 23, 24.]

The vowel-letters *i* and *y*,† when they are said to quiesce, are properly *sounded as vowels*,

* 1. e. of a division of the verse in *reading*; but these divisions are often made by the accents without regard to the sense.

† The sound of *y* is more nearly represented by *w* (better still by the German *w*) than by *v*; but the latter is employed for representing the consonant

(§ 7, 2. § 8, 3.) Of a different nature is the quiescence of π and κ : the former represents no vowel sound, the latter only that of long a for which, however, it is very rarely written, (§ 7, 2. § 8, 3, init. § 23, 2, Rem. 1.) These two letters are lost to the ear, when preceded by a vowel, merely in consequence of the feebleness of their sound.* Hence (with the single exception of κ used for long a), they are not treated as *homogeneous* with the vowel in which they quiesce (§ 8, 3), or as rendering it immutable, (§ 25, 1.) But the two cases may properly be treated together, as, in both, the effect on the pronunciation is the same, (i. e. the sound of the consonant is not heard separately from that of the vowel,) and instances of quiescence are distinguished by the same rule.

For convenient reference, we present at one view the feeble letters in connexion with the vowels in which they quiesce.

א in all the vowels, (§ 23, 2;) בּוּ *bō*, צָא *tsâ*, נֶאֱ *nē*, פֶּא *pē*, רִי *rî*, לָא *lâ* (§ 24, 2, note), פּוּ *pū*, פּוֹ *pō*, שִׁי *shî*, הוּ *hū*, § 23, 2, Rem. 3.

π	in	{	Hholem - - - -	חֹל	lō	} § 23, 3.
			Qamets - - - -	קָמֶ	mâ	
			Seghol - - - -	קֶ	mē	
			Tseri - - - -	קֵ	lē	
γ	in	{	Hholem - - - -	חֹל	lō	} § 8, 3.
			Shureq - - - -	חֻ	lū	
γ	in	{	Hhireq - - - -	חֵ	lī	} § 8, 3.
			Tseri - - - -	צֵ	gē	
			Seghol - - - -	קֶ	hē	

The following rule will enable the pupil to determine *by the punctuation* when these letters quiesce, and when they retain their power as consonants:—

The feeble letters are to be regarded as quiescent when they have no vowel or Sheva, and also, at the end of a word, when they are preceded by vowels in which they are accustomed to quiesce.

power of *y*, on account of the difficulty of making our *w* heard as a consonant after a vowel. The readiness with which *y* dissolves, as it were, or melts into a vowel, will appear if we give it the sound of *w* as heard in *water*, in the examples *וַי*, *וַי* (5 24, 2, 6), *וַי*. The sound of *y* flows into a vowel with equal facility, as may be seen by pronouncing it as the consonant *y* in *יַי*, *יַי*. In the loss of the original consonant power of these letters at the *end* of a syllable, the English and Hebrew exhibit the same analogy, except that in the former it is universal.

* Compare *h* in *eh* / *hah*! where final *h* is sounded, and in *ah*, *oh*, where it is lost to the ear.

the final consonant of the latter must, in this case, be united in a syllable with the initial vowel of the former (as הָ—, בִּי—, מִי—), because a syllable cannot begin with a vowel, (§ 26, 1.) The preceding vowel, when the tone is thus thrown forward, and the support of the consonant which closed the syllable is removed, must either be passed over so slightly as to be heard only as a half-vowel or vocal Sheva (הֶשֶׁלֶּה, הֶשֶׁלֶּהּ; שֶׁבֶּ, (יֶ.) שֶׁבִּי),—or be dwelt upon with the full long sound required in an open syllable. The most perfect amalgamation is effected by the former method, and hence it is found in the inflexion of verbs by person, gender, and number. The other method is most commonly used in connecting the suffix pronouns with nouns and verbs, where, from the nature of the case, a less perfect amalgamation is required than in the inflexion of the verb by persons, &c.; e. g. (in the inflexion of verbs) הֶשֶׁלֶּה (הּ,) הֶשֶׁלֶּהּ; הֶשֶׁלֶּה (וּ) הֶשֶׁלֶּהּ; הֶשֶׁלֶּה (יֶ,) הֶשֶׁלֶּהּ; (in the union of suffix pronouns with nouns and verbs) הֶשֶׁלֶּה, (יֶ,) הֶשֶׁלֶּהּ; הֶשֶׁלֶּה, (וּ,) הֶשֶׁלֶּהּ; הֶשֶׁלֶּה, (יֶ,) הֶשֶׁלֶּהּ.

2. An addition beginning with a *consonant* (as F , D) may be made to a word ending with a consonant. The final vowel is then treated according to the principles contained in § 26, 3. Hence—

(1.) When the tone is not thrown forward, the final syllable suffers no change; e. g. קָטַל, יִגְרוּ (נו), יָגַר, קָטְלָהּ, קָטַל, קָטְלָהּ (נה).

(2.) When the tone is thrown forward—

a) The final syllable, if its vowel is short, remains unchanged; e. g. קָטַל, (קָטַלְתָּם; קָטַלְתָּם; קָטַלְתָּם).

b) If the final vowel is *long* and *unchangeable*, the closing consonant must be united with the accessory syllable (since a long vowel cannot stand in a closed syllable without the tone), and of course must take a vocal Sheva; e.g. פֶּסַח, שְׁמוֹנָה עָשָׂר, בִּרְמִיזָה, שְׁמוֹנֶה עָשָׂר.

c) If the final vowel is long and *changeable*, the original division of syllables is usually retained, and the vowel, standing in a closed syllable without the tone, is exchanged for the kindred short one, (§ 26, 3; e. g. עֵשֶׂת, (עֵ)שֶׁת).

[illegible]

Here also, as in the preceding case, the final consonant might unite itself with the accessory syllable, and leave the preceding long vowel to stand in an open syllable, (as דָּבָר , הָרָרֶה , עָרָה , הָרָה); but this is rarely done.

3. When an addition is made to a word ending with two consonants, the second of the two is united with the accessory vowel or syllable; the pronunciation of two consonants after a vowel occasioning a harshness which is avoided where it is practicable, and hence occurs only at the end of words: compare § 26, 4; e.g. בָּרַחְךָ (ה'), מִלֵּךְ; מִלְּמָנֶם (כס), מִלֵּךְ; סִפְּרָה, סִפְּרָה.

II. *Rise of New Vowels and Syllables.* (§ 28.)

Three consonants may, in the course of inflexion, come before a vowel, (§ 28, 1.)—

1. When a consonant without a vowel is prefixed to a word whose initial consonant is also destitute of a vowel; e.g. when הָ, לְ, בֵּ, יוֹ, אֶ, וְ, &c., are prefixed to such forms as שָׁמַיִם (שָׁמַיִם, &c.), הָשָׁלַח, עֲבָדָיו, אֱלֹהֵינוּ. Write, with the proper pointing, הָ, בֵּ, פֵּ, before שָׁמַיִם; עֲבָדָיו; וְ, אֶ, before הָשָׁלַח; י before אֱלֹהֵינוּ; וְ before אֱלֹהֵינוּ.

[illegible]

3. When the tone is thrown forward two syllables, (§ 27, 3, *c.*) Give the proper pointing to the following examples: מָנָן, (with the plural ending ים.) מְנַנִּים, § 27, 3, *a.*, (with the tone again thrown forward upon the suffix נם, amalgamated with the plural ending so as to form the two syllables נַמְנָנִים.) מְנַנֵּם, (הֵן.) מְנַנֵּם (hence מְנַנֵּם *).

* In a few instances, as in this word, *Pattahh*, instead of *Hhireq*, is the supplied vowel, even under letters which are not gutturals.

IMPER. m. . . .	לֵבֶל		
f. . . .	לֵבֶל	§ 27, 3, b, Sect. V. I. 1.	
Plur. m. . . .	לֵבֶל	& II. 2, § 28, 1.	
f. . . .	לֵבֶל	Sect. V. I. 2, 1.	
FUT. 3 m. . . .	לֵבֶל	Sect. V. II. 1.	
3 f. . . .	לֵבֶל	§ 28, 1.	
2 m. . . .	לֵבֶל		
2 f. . . .	לֵבֶל	(as <i>Imp. sing. f.</i>)	
1. . . .	לֵבֶל	§ 28, 3.	
Plur. 3 m. . . .	לֵבֶל		
3 f. . . .	לֵבֶל	(as <i>Imp. pl. f.</i>)	
2 m. . . .	לֵבֶל		
2 f. . . .	לֵבֶל		
1. . . .	לֵבֶל	(as <i>sing. 3 m.</i>)	

{ Niph. לֵבֶל*
 Hiph. לֵבֶל
 Hoph. לֵבֶל
 Hithp. לֵבֶל } § 19, 3, d.

It is at least natural for the voice to dwell less upon a long vowel in a *penult* than in a *final* tone-syllable. On this principle might be explained the transition (under the influence of the tone) from *l* to the shorter vowel - (see § 8, Rem. 4, 2nd ¶) in *Hiph. Fut.*, as well as that from *l* to - in *Hiph. Præt.*, and from - to - in the *Præt.* of the verb mid. *E*, and of *Piel*, *Pattahh* having, in the formation of the verb, arbitrarily come in place of *l* and - merely as a shorter vowel-sound.

When the forms of the Regular Verb have been made familiar, the student should go through the other paradigms† (in connexion with the section referred to at the head of each), and give the reason for every deviation from the general form given in *Parad. A*; e. g. *Inf. const. Niph.* לֵבֶל; *Parad. B*, (§ 22, 1, § 27, 2, b,) *Parad. H*, (ibid.) *Præt. 3 m. Niph.*, *Hiph.*, and *Hoph.*, לֵבֶל, לֵבֶל, לֵבֶל; *Parad. B*, (§ 22, 3, Rem. 2, b;) *Parad. G*, (§ 19, 2, a, 20, 1, b, for *Hoph. comp.* § 52, Rem. 9;) *Parad. I*, (§ 24, 1, a, and 2, b, compared with § 68, 2;) *Parad. K*, (§ 24, 2, b. § 69, 1;) *Parad. N*, (§ 27, 2, c.) *Imp. Kal*, לֵבֶל, לֵבֶל (§ 46, 1, Rem. 1); *Parad. G*, (§ 19, 3, a;) *Parad. I*, (ibid.) *Parad. N*, (§ 27, 2, c.) *Fut. Kal*, לֵבֶל, לֵבֶל; *Parad. B*, (§ 22, 3. § 28, 2;) *Parad. G*, (§ 19, 2, a, 20, 1, b;) *Parad. H*, (§ 67, 1, Rem.) *Parad. I*, (§ 68, 1;) *Parad. K*, (§ 24, 2, a.)

* If the first syllable is pronounced rapidly, it will be perceived that the slight sound of *He* is easily lost to the ear.

† Except Paradigms *F*, *L*, *M*, and *O*, which must be explained chiefly from the section placed at the head of each.

After he has thus made the structure of these paradigms familiar, he will be able to recognise their forms when pointed out in the subsequent exercises. They may in this way be gradually impressed upon the memory, or a paradigm, or part of one, may be learned as a daily exercise.

In making the forms of the Verb familiar, care should be taken that the English expression for a tense, person, &c. may suggest the corresponding one in Hebrew. To the following exercises, which are given as a specimen, others should be added by the instructor or by the learner himself. לֵבֶל, to visit (prop. he visited, § 39, note), לֵבֶל, to learn, לֵבֶל, to cut off, לֵבֶל, to tread: I shall visit, thou (f.) wilt —, she will —, they (m.) will —; we have learned, ye (f.) have —, she has —, thou (f.) hast —; *Piel*, he has taught (caused to learn), they have —, thou (f.) hast —, she has —, ye (m.) have —, I have —, we have —, thou (f.) shalt teach, we shall —, she shall —, they (f.) shall —, teach ye (f.), teach thou (m.), I shall —, ye (m.) shall —, they (m.) shall —; *Niph.* I have been visited, ye (f.) have been —, thou (m.) hast been —, I shall be —, ye (m.) shall be —, thou (f.) shalt be —, she shall be —, we shall be —; *Pual*, taught, to be taught, I shall be taught, she shall be —, ye (m.) shall be —, thou (m.) shalt be —, we shall be —; to cut off, cutting off, cut off (*Part.*), cut thou off (f.), *Hoph.* I am cut off, we are —, thou (m.) art —, they are —, ye (f.) are —, she is —, we shall be —, thou (f.) shalt be —, ye (m.) shall be —, I shall be —, they (f.) shall be —; tread thou (m.), tread ye (f.), they (m.) shall —, thou (f.) shalt —, ye (m.) shall —, *Hiph.* he hath caused to tread, they

have —, *I* have —, *ye* (m.) have —, *she* hath —, *thou* (f.) hast —, *cause ye* (m.) to tread, *cause thou* (f.) —, *cause ye* (f.) —, *he* will cause to tread, *I* will —, *ye* (f.) will —, *she* will —, *they* (m.) will —, *thou* (f.) wilt —, *ye* (m.) will —.

SECTION VIII.

[§§ 78—92.]

DECLENSION OF NOUNS.

The portions of the Grammar to be studied in connexion with the following remarks are, § 33, 1—4. § 35, 1, 2. §§ 86—90.

The declension of Hebrew nouns is very simple, the general principles which regulate it being few and easily applied. Attention to the following suggestions, and to the table of references subjoined, will make the subject plain to the learner. When he has made himself familiar with the general forms of inflexion exhibited in the paradigms, the occasional deviations from them, which he will meet with in reading, will cause him no embarrassment.

1. *Construct State*. By this is meant the state of the noun when it is connected, in grammatical construction, with a following one for expressing the relation of the Genitive, (§ 87, 1.) The two nouns being thus nearly connected in sense, are also uttered in very close connexion, almost as one word; and as the tone is principally thrown forward upon the second, the vowels of the first (if mutable) are naturally shortened in pronunciation. Thus in the *constr. st. sing.* a long and mutable vowel in an open penult syllable falls away, (§ 27, 3, *a*;) a long and mutable vowel in a final closed syllable is shortened, (§ 27, 1, *a*;) e.g. דָּם, *blood*; *blood of bullocks*, דָּם פָּרִים; דְּבַר: דְּבַר יְהוָה, *word*; *word of God*, דְּבַר יְהוָה, *prefect*; *prefect of the Levites*, דְּבַר יְהוָה, *hand*, דְּבַר יְהוָה, *hands*; *hands of the artist* (artist's hands), דְּבַר יְהוָה, (§ 87, 2, *a*): דְּבַר יְהוָה, *words*, (§ 27, 3, *a*;) דְּבַר יְהוָה, *words of peace*, דְּבַר יְהוָה (the ultimate and penult vowels of דְּבַר being both mutable, § 27, 3, *c*), hence דְּבַר יְהוָה (§ 28, 1.)

* Pronounced together, as a single word, expressing the compound idea *bullock's blood*. Compare the manner of connecting suffixes with such compound expressions, as if they formed but one word, (§ 119, 3;) as דְּבַר יְהוָה, *word-of-holiness*, (for *holy word*); דְּבַר יְהוָה, *his word-of-holiness* = *his holy word*.

Rem. In some forms of the noun (see Paradigms VII., VIII., *b*, IX.) the tone is retained upon the final syllable in the *sing. constr. st.* Its stronger tendency to the final syllable, in this position of the noun, affects the preceding vowel (if mutable) as in the other paradigms, and in Parad. IX. occasions the substitution of Tseri for the feebler final vowel, Seghol; comp. § 74, 1, remarks 3rd ¶.

2. The declension of nouns exhibited in the first five paradigms consists merely in the application of the principles presented in Sect. V. I. to the last two vowels: in order to decline such nouns, therefore, the learner needs only to know the character of these vowels. Parad. VII. follows (with one exception, *b*, *plur. absol.*) the analogy of the verb, to which so many of the nouns thus declined properly belong, (§ 90, expl. 7.) Comp. § 27, 3, *b*, and the two modes of receiving an accession which begins with a vowel, Sect. V. I. 1.

3. Nouns of Parad. VI. are declined from the original monosyllabic root,* which, in derivatives from the regular verb, has the three forms מִלֵּךְ, מֶלֶךְ, מֶלֶךְ (§ 83, 11.) This root, when it has no addition at the end, always appears under the forms מִלֵּךְ (§ 27, Rem. 2, *c*), מֶלֶךְ, מֶלֶךְ, i. e. with a helping vowel, according to § 28, 4. With a final guttural the helping vowel is Pattahh, (§ 22, 2, *a*. § 28, 4;) with a middle guttural, the original Pattahh also, in the first of the above forms, may be retained; e.g. מִלֵּךְ, from מִלֵּךְ; מֶלֶךְ, from מֶלֶךְ.

Some nouns of the form מִלֵּךְ have *Hhireq* under the first radical when they take suffixes. When, therefore, the inflexion of a noun of this form is required, its form with suffixes should be given, as this can be known only from observing some instance in which the noun occurs with a suffix or other accession (as a *paragogic* letter, (§ 93) at the end; e.g. מִלֵּךְ, *land*, מִלֵּךְ, (Num. 10:30), *my land*; the suffix form or monosyllabic root is therefore מִלֵּךְ: מִלֵּךְ, *womb*, מִלֵּךְ (Gen. 25:23), *thy womb*: suffix form מִלֵּךְ.

Analogous to these are the monosyllabic roots derived from irregular verbs; viz.—

a) From verbs מִלֵּךְ, and מִלֵּךְ (§ 84, IV. 11), מִלֵּךְ for מִלֵּךְ (§ 24, 2, *b*), מִלֵּךְ for מִלֵּךְ (ibid.); with

* Except that in the Plural, *light suffixes* are attached to the *absol. st.* according to the general rule, § 90, *b*.

a helping vowel כֹּחַ (§ 27, 2, a), בֹּחַ (§ 28, 4), which is always its form except when some addition is made at the end.

b) From verbs חָח (§ 84, V. 11), חָח, חָח, חָח, חָח. These forms would, by analogy, take a helping vowel (חָח, &c.), and hence are properly ranked with Segholates, though, on account of their final feeble letter, they take the forms חָח, חָח, חָח, חָח (§ 24, 1, b. § 27, 3, b.) For their inflexion, see § 90, expl. 6, Rem. 6.

4. Declension of Feminine Nouns. (§§ 91, 92.)

a) When ה in the fem. termination ה, becomes ח (§ 19, 1. comp. § 87, 2, b) in the constr. st. and before a suffix beginning with a consonant, (Sect. V. I. 2, (2), c.) the Qamets, passing from an open to a closed syllable without the tone, becomes Pattahh; חָח, חָח, חָח. If the accession begins with a vowel, (Sect. V. I. 1,) the syllable remains an open one, and Qamets is retained; חָח. The final ח also unites itself with the suff. ח. (חָח, § 88, table, comp. § 89, 2, c), leaving Qamets in an open syllable.

b) The fem. plur. ending ח suffers no change in the constr. st., and only the preceding vowels (if mutable) are affected by this position of the noun. In the Plural, all suffixes are of course attached to this shortened form; comp. § 35, 2.

The following examples (chiefly from the *Lehrgebäude*) will shew the nature of the occasional deviations from the Paradigms, and may be of service to the learner after he has made himself familiar with the general forms of inflexion:—

I. מְסַמְחִים, מְסַמְחִים (§ 27, Rem. 1); מְסַמְחִים, מְסַמְחִים

III. מְסַמְחִים, constr. מְסַמְחִים, but מְסַמְחִים, constr. מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, constr. מְסַמְחִים, but מְסַמְחִים; מְסַמְחִים, constr. מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים; מְסַמְחִים, מְסַמְחִים

SECTION IX.

EXERCISES IN ANALYSIS.

1. לְשִׁמִּי, *to my name*: שֵׁם, *name*, Parad. VII.; י, *my*, שִׁמִּי, *my name*; לְ, *to*, (§ 100, 1.); לְשִׁמִּי (Sect. V. II. 1), לְשִׁמִּי (§ 28, 1.)

2. בְּיָדִי, *in my hand*: בְּ, § 100, 1; יָד, *hand*, Parad. II. a. Write in Hebrew, *in our hand*,* *in thy (m.) hand*, (§ 89, 2, c.) *in thy (f.) hand*, *in your (m. and f.) hand*, (§ 90, Expl. 2, Rem.)

3. בְּיָדֶיךָ, *and in thy (m.) hand*: וְ, conj. י, and, (§ 102, Rem. a.)

4. מִיָּדְךָ, *from thy (m.) hand*: מִן, *from*, § 97, 2, 2nd ¶. § 19, 2, a. § 20, 1, b. § 100, 1. Write in Heb. *from his, her, thy (f.) hand, your (pl. f.) hand*.

5. יָדַי, *hands*; Dual number, § 86, 5, Parad. II. a. יָדַי עֵשָׂו, *hands of Esau*: עֵשָׂו בְּיָדַי, *as Esau's hands*; בְּ, § 100, 1, בְּיָדֵי, Sect. V. II. 1, בְּיָדֵי (kīy-dhē), § 28, 1, בְּיָדֵי, § 24, 1, a: וּבְיָדֶיךָ, *and in (with) your (pl. m.) hands*; וְ, (Dual with suff.) בְּ, י, § 102, Rem. a.

6. כְּבוֹד, *glory*; הַכְּבוֹד (§ 32), *the glory*; כְּבוֹד = כְּהַכְּבוֹד (with prep. בְּ, § 100, 1, and art. § 32, Rem. 2. § 19, 3, b), *according to the glory*.

7. מִיַּדְךָ, *from thy pitcher*: מִן, יָד (Parad. VIII.), יְ.

8. מִן־הָאָרֶץ, *from thy land*: מִן, § 22, 1. § 27, 2, b. אֶרֶץ, monosyl. root אֶרֶץ, Sect. VIII. 3. V. I. 3. Parad. VI. a.

9. בְּעֵתוֹ, *in its season*: בְּ, עֵת (Parad. VIII.), וְ.

10. בְּיָמֵינוּ, *in his right hand*: בְּ, יָמֵינוּ (Parad. III.), וְ.

11. מִתְּוֹכָם, *from thy midst*: מִן, תְּוֹכָם (lit. *inward part*, Parad. VI. suffix form תְּוֹכָם, Sect. VIII. 3, Rem.), תְּ. Write in Heb. *in our midst, and in thy (f.) midst, from their midst; my inward parts*

* The exercises on the suffix pronouns may be written with the table of suffixes before the eye of the student, or from memory, as the teacher shall direct. The lexicon should be consulted on each of the elements given in the analysis.

(light suff. § 90, b), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.

12. עַם, *people*; הָעַם, *the people*, הָ art., § 32; הָעָמִים, *elders of the people*, עָמִים plur. constr. Parad. V.; וּמִן־הָעָמִים, *and of (the) elders of the people*, וְ no. 3.

13. בְּעָנִי, *on my affliction*, עָנִי (orig. monosyl. root עָנָה, Sect. VIII. 3, b, Parad. VI. § 90, expl. 6, Rem. 6; like חָלִי, with suff. חָלִי, suff. י).

14. וְהָאֲבָנִים, *and the stones*: וְ plur. ending; אֶבֶן, *stone*, Parad. VI.; וְ article, § 32, b; י.

15. וְיִלְקַחְתִּינִי, *and I have taken thee*: וְיִלְקַחְתִּינִי; לָקַח, *Kal Præt. 1 Sing. I have taken*, with suff. וְיִלְקַחְתִּינִי (§ 33, table, § 60, 2, a; tone, § 33, Rem. 11. § 27, 3, a); וְ. Give the forms with suff. for *I have taken them, thee (f.), him, her, you (m. and f.)*

16. וְלָקַחְתָּנוּ, *thou hast taken us*: Præt. 2 m. sing. לָקַחְתָּ.

17. וְלָקַחְתָּנִי, *he took me*: לָקַח and וְ, § 60, 2, b; for vowel changes see § 27, 3, a, and 2, a. Give the form with the suffixes *her, him, us, them, and you (m. and f.)*

18. כְּפִשְׁלוֹ, *according to his ruling*: פִּשַׁל, *he ruled*; Inf. constr. פִּשַׁל (a kind of verbal noun, § 45, 1. § 129, 1 and 2), *to rule, the ruling*; with suff. כְּפִשְׁלוֹ (= שׁ), § 62, 1. § 90, expl. 6, Rem. 4, *his ruling*; בְּ, § 100, 1.

19. בְּמִלְכּוֹ, *when he reigned* (began to reign), lit. in (or at) his reigning.

20. וְאָכַל, *he ate*, Inf. constr. וְאָכַל; וְאָכַלְנוּ, *when we ate (or eat)*, lit. in (at the time of) our eating. The principles of punctuation admit of another form, (§ 62, Rem. 2; וְאָכַלְנוּ (§ 27, 1, a. Sect. V. I. 2, (2), c), with prefix בְּ וְאָכַלְנוּ (§ 28, 2), *in your eating = when ye eat*.

21. וְיִדְבַּרְיָ, *and when I speak*,—lit. and in my speaking; וְדָבַר (like קָשַׁל), Inf. constr. Piel of דָּבַר. Give the forms with other suffixes.

22. וְלִשְׁכְּנִי, *that I may dwell (there)*, lit. for (in order to) my dwelling; וְ, שָׁכַן (Inf. constr. of שָׁכַן), לְ (§ 100, 1. § 129, 2.)

CHRESTOMATHY.

THE following First Lessons in Translating have been selected and arranged with much pains, in order to secure a great variety of forms in short and interesting phrases, and to conduct the student gradually from the simplest forms and constructions to those which are more difficult. The first examples of the Irregular Verb are of the classes כָּן and עָ. Verbs עָצ and עָר occur first in nos. 83 and 93. It may not be thought best that the student should commit to memory all the paradigms to which such forms belong, whilst he is going over these lessons the first time: but the inflexions of nouns, and of all the classes of verbs, should be made familiar before the study of the First Lessons is laid aside.

Some previous practice in translating is essential to the profitable study of the Syntax. The author's view of the *use of the tenses* (§§ 123—126) should be well understood, however, before much progress is made in the First Lessons. The necessary references to the other parts of the Syntax will be understood on a moment's inspection of the passages referred to.

In the Notes, designed merely to aid the learner in his first grammatical study of the language, the writer has endeavoured to remove every difficulty which might embarrass the attentive and persevering student, without "encumbering him with help." These will be followed, as intimated in the Preface to the Grammar, by brief notes on select portions of the Hebrew Scriptures, with particular reference to the more critical study of the language. For obvious reasons, the selection of continuous reading lessons commences with the purely historical portion of Genesis.

In the First Lessons the usual sign of the accent (·) stands on the penult syllable when it has the tone, except at the end of a sentence, where it is marked by Silluq.

FIRST LESSONS IN TRANSLATING.

1 דָּבַר יְהוָה :	14 לֹא יָרַד קִנִּי עִמָּכֶם :
2 שָׁמַע דָּבַר יְהוָה :	15 עָמַד בְּשַׁעַר בֵּית יְהוָה :
3 אָמַן יְהוָה אֱלֹהֵיכֶם :	16 הָאֱלֹהִים מָצָא אֶת-יָצֹן עֲבָדָיו :
4 לֹא שָׁמַעְתֶּם בְּקוֹלִי :	17 שָׁלַחְנִי כִי עָלָה הַשָּׁחַר :
5 יָרַדְנִי לֹא שָׁמַעְנִי אֶת-הַדָּם הַזֶּה :	18 מָה אֶתְּשֶׂה לָעֵם הַזֶּה :
6 אֶת-קוֹלְךָ שָׁמַעְתִּי בְּנִי :	19 בְּלִבִּי תִלְוִי בָנִים :
7 הִנֵּה עֲצָדָךְ וּבְשָׂרְךָ אֶמְצָא :	20 וְכֹס פָּרֹעֵה בִּידִי :
8 הֹא-שָׁכַב עַל-מִשְׁתִּי :	21 בְּנֵי הוֹרֵנִי אֶל-הַשָּׂבָח :
9 דָּבַר אֶל-פִּל-עֵדֹת בְּנֵי-יִשְׂרָאֵל :	22 כִּי שָׁמַעְתָּ לְקוֹל אֲשַׁחֶךְ :
10 נִחַלְתִּי עִם-הָאִישׁ הַזֶּה :	23 מָה-אֶמְרוּ הָאֲנָשִׁים הָאֵלֶּה :
11 בָּרַכִּי נַפְשִׁי אֶת-יְהוָה :	24 לֹא-תִחַק אִשָּׁה מַבְטָח בְּנִקְדָּן :
12 דָּחַק הִרְעִב בְּגַל-הָאָרֶץ :	25 הוּא יָרַע יִצְחָק :
13 כִּי לָקַח טוֹב נְחֵמִי לְכֶם :	26 וְלֹא שָׁלַח אֶת-בְּנֵי יִשְׂרָאֵל :

- 27 תורתי אל-תענני:
 28 כי-אני תבדדתי את-לבי ואת-לב עבדתי:
 29 את-קשתי נתתי בקעקע:
 30 נער בני מצות אהבתי:
 31 נתתי לכם את-כל:
 32 והואת השבתה למשפט:
 33 דבר אל-אחרון ואל-בניו:
 34 את-מי תרסות ונתתם:
 35 מה-תנסמן את-יהוה:
 36 כל-אלה שטני דרב:
 37 הנדח-נא שחקי:
 38 אל-ארצי ואל-מולדתי אלף:
 39 ונחיתם לא-ערבני לי:
 40 שלח תרדף תהרני בה:
 41 שלח עמי ויעצבני:
 42 שלום לך ושלום לעמך כי-גורך אהבך:
 43 לכו עבדו את-יהוה:
 44 שמיצתי את-אשר-שלחת אלי:
 45 הנה תסוף איתי אני לשחקי:
 46 שמיני בנים מוכר אבי:
 47 לא-תחש לך אשה ולא-יהיו לך בנים ונבות במקום
 הנה:
 48 מלאה הארץ סגנוןך:
 49 מה-יספן-לך:
 50 מה-תעשה-לך:
 51 בני שומר אמת וימצותי תשפן אהבך:
 52 מחר יעשה יחלה הדבר הנה בארץ:
 53 הישר עבדך אמן לך כל אשר תאמר:
 54 עם הארץ ירדלו באבן:
 55 ועתה העלית מיד אביני ונקדך:
 56 באש ישרתי אתו ואחרון:
 57 ונכדך יחלה וישמך:
 58 תפן בירתי ונחם:
 59 אל-תשחך לך אל-הנער:
 60 אבני העליותי אתכם מפתחם:
 61 לך אמן את-ארץ נגנו:
 62 סרתי-לני אבונני:
 63 שח וגורך אבנים גדולות:
 64 בזמים תחם אין סוף גשמיאל:
 65 ובשר לא-תחך ארצה:
 66 אל-תסופת לא יגש מי-מים בי:
 67 בואת ארבע מי בנים אהבם:
 68 נסה לך על-השמים:
 69 תני-לני כסם ותשחק:
 70 אהיה עמך:
 71 כלם בקדמה עשיתי:
 72 הנה נתתי לכם את-כל-עשב:
 73 לבי את-כלי עשיתי:
 74 מה ראוי בנתך:
 75 ואתכם יהיו אלה למסדה:
 76 וכל-על עליה במסדה:
 77 את-העבדן בתיכם קחו ולכו:
 78 ואנחנו לא-נוכל לתת-לכם נשים מבוטחני:
 79 נא מן-הסבה אשה ואשתך ובניך והשיר-בניך
 אהבך:
 80 ואני כסם לשותת העם:
 81 בושח בעשרו הוא יסל:
 82 כי-הייתי בארץ נכונה:
 83 ועתה אשבע לך:
 84 כי-עשר אשה ואל-עשר תשוב:
 85 לא-טוב יהיה האדם לבדו:
 86 ואני וקני מים את-ביתי אהבם:
 87 למתי אשתיר לך ותעבדך ולעמך:
 88 לפה תהיה רעך:
 89 כי-שבע מי אהו כשדו ולכלך תחת אהדי:
 90 בקו אשר אמן סחףך על-כסאך הוא יבנה הנה
 לשמי:
 91 עשה נעשה את-גורני אשר נדתי:
 92 אלו כי-מדר אהבתי בך:
 93 הן קלתי מה אשכך:
 94 וכי-גור אהבך כי-בארצכם לא-הונו אתו:
 95 קדשים תהיו כי-קדוש אני:
 96 על-מי-הרמות קול:
 97 בה-אמר תהיה לא-תעלו ולא-תלחמו עם-אחכם:
 98 אל-תשא אהדי אשר אהב בך:
 99 מה-הרבוני עמך:
 100 כי-מוכר מראה קא:
 101 מה-רבו מעשך:
 102 לך אהבתי והשגתי לך:
 103 אמרו לכת-ליון הנה ישעך בא:
 104 גושת אהדי תאכל לךם עד-שוכך אל-האדמה:
 105 הנה עם בא מארץ צפון:
 106 כי-גור את-דבר קדשו:
 107 לך אל-תסחך עמך ראה ודלתי ונחם:
 108 אל-תסר ברחוק אהבתי:
 109 שובי איש לבתי כי-מאני קדוה תדבר הנה:
 110 אהדי תבדד את-לבי ואשה קל מעלתי:
 111 כי-תחם יבא השיר עלינו:

- 6 את אברהם הנה צאן ובהר ואהלים; ולא נמצא אתם
הארץ לשבת יחדו כי הנה רמשים לב ולא יכלו
7 לשבת יחדו; ויהי רוב בין רעי מקנה אברהם ובין
רעי מקנה לוט וזנזנעלי והשרדו אז ישב בארץ;
8 ויאמר אברהם אל לוט אל לא תהי כרובל ביני
ויבנך בין רע ובין רעך כי אנשים אתים אנחנו;
9 הלא כל הארץ לפניך תפדו גם כעלל אם השמאל
10 ואימנה ואם הימין ואשכנזלה; ונשא לוט את יעזר
וירא את כל פני הירדן כי כלה משקה לסגי
11 שבת יהיה את סוים ואת עשרה כנן יהיה בארץ
מצרים באכה אשר; ויבחר לו לוט את כל פני
הירדן וישע לוט מקדם ויפירו איש מעל אחיו;
- 12 אברהם ישב בארץ מנען ולוט ישב בערי הכפר
13 ויבא אל ער סוס; ואנשי סוס רעים וחפאים ליהנה
14 מאד; ויהיה אמר אל אפרים אחר הפדו לוט
מקמו שם גם שילך וראה מן המקום אשר אבה
15 שם צאנה ונגדה וקדמה ויבא; כי את כל הארץ
אשר אבה ראה לה אתנגדה הורקה עד סוס;
16 וסוכתי את הורקה בקדמ הארץ אשר אם יכל איש
17 למנוח את עפר הארץ גם הורקה יסנה; קום התחנף
18 בארץ לארמה ולחנה כי לה אתנגדה; ויבא אל
אברהם ויבא וישב באלו מקומא אשר דברו ויבן
שם מנחה ליהנה;

NOTES

ON

THE FIRST LESSONS IN TRANSLATING.

1. *Word of Jehovah.* יהוה, Parad. IV.
2. Is. 1 : 10. *Hear ye the word of Jehovah.* Art. omitted, as in the form *Jehovah's word*, § 108, 2. שְׁמַע, Parad. D.
3. Judg. 6 : 10. *I [am] Jehovah your God.* § 141. יהוה, Parad. I. § 22, 2, b. § 8, 4. *Plur. maj.* § 106, 2, b. *Suff.* § 33, table.
4. Ibid. *Ye have not hearkened to my voice.* Position of the *negative*, § 142, 1. קול, Parad. I. ה, to, § 100, 1.
5. Deut. 21 : 7. *Our hands have not shed this blood.* יָד, Parad. II. a. (3)* שָׁפַךְ. (4) § 37, 1, Rem. 3. § 27, 1, a. § 115, 1. (5) art. § 32; כַּף, Parad. II. a. (6) § 37, 1, and Rem. 2.
6. Gen. 3 : 10. *Thy voice I heard in the garden.* (2) קול, § 8, 4. שָׁמַע = שָׁמְעָה (Sect. IX. 6), ה, Parad. VIII. — § 29, 4, a. Arrangement of words, § 142, 1, c.
7. 1 Chron. 11 : 1. *Behold, thy bone and thy flesh [are] we.* (1) § 103. (2) עָצָם (עֲצָמִים), Parad. VI. a. (3) בָּשָׁר, Parad. IV. a, Sect. IX. 3. (4) § 33, table.
8. 2 Sam. 4 : 7. *He lay upon his bed.* (2) שָׁכַב, *Kal Part.* § 131, 1, & 2, c. (3) § 99, a. § 101. (4) מִשְׁכָּב, § 92, Parad. A.
9. Lev. 19 : 2. *Speak to the whole congregation of the sons of Israel.* כָּל, *Piel, Imp.* § 101. כָּל, a noun in the *constr. st.* (*whole of*) from כל (Parad. VIII.), see lex. no. 1, and observe the limitation of the following noun by a succeeding genitive. (4) עָרָה, § 92, Parad. B, b. (5) ה, § 94, inflected in *plur.* like Parad. II. a.
10. Gen. 24 : 58. *Wilt thou go with this man?* (1) ה, § 150, 2, 2d ¶, § 98, 4. הֲלֵכִי (see lex.

יהוה, defective verb § 77), *Kal fut. 2 f. sing.* of יהוה, Parad. I. (2) § 99, a. (3) אֵשׁ, § 94, ה, art. (4) no. 5, art. § 109, 2.

11. Ps. 104 : 1. *Bless, O my soul, Jehovah.* בָּרַךְ, Parad. C, *Piel.* (2) נָפַשׁ (נַפְשִׁי), Parad. VI. a.

12. Gen. 41 : 57. *Sore was the famine in the whole earth.* Arrangement of words, § 142, 1, a. (2) רָעָב, Parad. IV., art. § 32. (3) הָאָרֶץ, no. 9. (4) אָרָץ (Sect. IX. 8), § 29, 4, a, and c, Rem.—Article, § 109, 1, Rem.

13. Prov. 4 : 2. *For good instruction I give to you.* לְחָכְמָה (לְחָכְמָה), Parad. VI. Sect. VIII. 3. (3) § 110, 1. (4) בְּרָחָה, Parad. G. § 65, Rem. 3. § 124, 3. (5) § 100, 2, table, a. Arrangement, no. 6.

14. Gen. 42 : 38. *My son shall not go down with you.* Arrangement, no. 12. (2) יָרַד, Parad. I. (3) no. 9. (4) § 100, Rem. 3.

15. Jer. 7 : 2. *Stand in the gate of the house of Jehovah.* (2) שָׁמַר (שָׁמְרָה), Parad. VI. d. Sect. VIII. 3. *constr. st.* Omission of art. § 108, 2. (3) בֵּית, § 94. Sect. VIII. 3, a. Parad. VI. h.

16. Gen. 44 : 16. *God hath found out the guilt of thy servants.* (1) no. 3. Art. § 107, 2. (2) Parad. N; with plur. nominative § 143, 2. (4) עָוֹן, Parad. III. § 8, 4. Art. omitted, (no. 15.) (5) עָוֶן (עָוֶן), Parad. VI. a.

17. Genesis 32 : 27. *Let me go, for the morn ariseth.* שָׁמַר, Parad. D, *Piel Imp.* שָׁמְרָה, with *suff.* הָ, (§ 33, table, A. § 60, 2, b.) for the falling away of the final vowel, § 27, 3, b. Accent (·) = to a comma or semicolon (§ 15, 3), class II. 5.—ה, § 21, 1, comp. Sect. III. (3) Parad. O and B. (4) שָׁמַר (שָׁמְרָה), Parad. VI. d.

18. Ex. 17 : 4. *What shall I do to this people?* (1) § 37, 3. (2) עָשָׂה, Parad. O and B, *Kal*

* The words in each sentence are thus indicated, by numbering them from the right.

fut. 1 Sing. (3) = עֲשֶׂה, Sect. IX. 6. עָשָׂה, Parad. VIII. a. (4) no. 5.

19. Gen. 3:16. *In sorrow shalt thou bring forth children.* עֲשֶׂה (עֲשֶׂה), Parad. VI. a. (2) לָךְ, Parad. I. (3) no. 9.

20. Gen. 40:11. *And Pharaoh's cup [was] in my hand.* (1) בִּידִי, Parad. I. (3) Sect. IX. 2.

21. Prov. 3:1. *My son, my law forget thou not.* (1) no. 9. Accent (·) § 15, class II. 7, comp. no. 17. (2) נָשִׁיתָ, § 92, Parad. A. (4) נִשְׁכַּח. — § 125, 3, c.

22. Gen. 3:17. *Because thou hast hearkened to the voice of thy wife.* (2) nos. 2 and 4. (3) omission of the art. no. 15. (4) שָׁמָעָה, § 94. § 92, expl. 3, Rem. — § 29, 4, b, a.

23. 2 Kgs. 20:14. *What said these men?* (2) Parad. H. (3) no. 10 (3); הָ art. (4) § 37, 1, and Rem. 2. § 109, 2.

24. Gen. 28:1. *Thou shalt not take a wife of the daughters of Canaan.* (2) לֹא תִקַּח, § 65, Rem. 2. Form of prohibition, comp. no. 21, and ref. (4) לֹא, § 94; inflexion of plur. § 92, Parad. B, a. הָ, Sect. IX. 4, Lex. 1.

25. Ps. 103:14. *He knoweth our frame.* (2) Parad. I and D. (3) יָדָע (יָדָע) Parad. VI. b, with suff. Sect. V. I. 3.

26. Ex. 9:35. (2) no. 17.

27. Prov. 4:2. *My law forsake ye not.* (1) no. 21. (3) עָזַבְתָּ, Parad. B, § 29, 4, b. — comp. no. 21.

28. Ex. 10:1. *For I have hardened his heart, and the heart of his servants.* (2) § 134, Rem. 2. (3) קָשָׁה, Hiph. see lex. Kal 5, Hiph. 3. (5) לֹא, Parad. VIII. (8) no. 16.

29. Gen. 9:13. *My bow I set in the cloud.* (2) שָׂתַח, Parad. VI. a. (3) no. 13. (4) עָנָן, Parad. IV. Prep. and art. § 32, b, and Rem. 2. Use of the art. § 107, 3, Rem. 1, b.

30. Prov. 6:20. *Keep, my son, the commandment of thy father.* (3) שָׁמְרָה, § 92, Parad. A. (4) שָׁמַר, § 94.

31. Gen. 9:3. *I have given to you all.* (2) no. 13. (4) no. 9.

32. Job 35:2. *This dost thou regard as right?* (1) no. 10 (1), and § 37, 1. (2) § 124, 3. (3) Parad. II. b. הָ prep. for right = as right, see lex. הָשִׁיב, Kal 2.

33. Lev. 22:2. (1) no. 9. (5) *ibid.*

34. 2 Kings 19:22. *Whom hast thou re-*

proached and blasphemed? (2) comp. 18 (1). (3) Parad. C, Piel. (4) Piel.

35. Ex. 17:2. *Why should ye tempt Jehovah?* (1) lex. B. and C. Gram. p. 131, note. § 37, 3, Rem. a; comp. Sect. IV. at the end. (2) נִסְּתָה, Parad. O, Piel fut. הָ, § 47, Rem. 4. — § 125, 3, d.

36. Judg. 20:25. *All these drew [lit. (were) drawers of] the sword.* (1) no. 9, (2) § 37, 1; omission of art. § 108, 2. (3) שָׁחַט, Kal Part. Parad. VII.; construction, § 132, 2; omission of the copula, § 141. (4) הָרַב (הָרַב).

37. Gen. 32:30. *Tell, I pray thee, thy name.* (1) נִגַּד, Parad. G. Hiph. Imp. m. sing., lengthened form, (§ 48, 6. § 52, Rem. 3.) (2) § 127, 1. Dagh. f. conj. § 20, 2, a. (3) שָׁמַעְתָּ, Parad. VII. suff. הָ, (see table) in pause; elsewhere שָׁמַעְתָּ.

38. Num. 10:30. *To my land and to my kindred will I go.* (1) prop. subst. in the constr. st.; see § 101. (2) Sect. IX. 8. (4) מִבְּלָחִי, § 92, Parad. D, a. (5) no. 10 (1).

39. Jer. 6:20. *Your sacrifices are not pleasant to me.* נִחֵיחַ, Parad. VI. e. § 90, expl. 6, Rem. 1, 2nd ¶. (4) § 100, 2, a.

40. 1 Chron. 10:4. *Draw thy sword and thrust me through therewith.* (1) no. 36. (2) *ibid.* (3) שָׁחַט, Imp. הָ, with suff. § 60, 2, b. § 62, 2, comp. § 90, expl. 6, Rem. 4. (4) § 100, 2, a, Rem. § 151, 3, 2, 2nd ¶.

41. Ex. 10:3. *Let my people go, that they may serve me.* (1) no. 17. (2) no. 18. (3) עָזַרְתָּ, Kal, fut. plur. 3 m. עָזְרוּ; with suff. § 60, 2, a. § 8, 4, and Rem. 5, 2. Use of הָ with the Fut. § 125, 3, a. comp. § 126, 1, c, and § 152, 1st ¶, and let. e.

42. 1 Chron. 12:18. *Peace to thee, and peace to thy helpers; for thy God helpeth thee.* (1) Parad. III. (4) עָזְרוּ, Kal Part. (Parad. VII.) plur. with suff. הָ, § 35, Rem. 3. Accent and fol. mute, comp. no. 17. (6) עָזְרוּ, Kal Præt. 3 m. sing. with suff. (§ 60, 2, b) הָ, which unites with itself the final stem-letter. For this deviation from the analogy of sufformatives beginning with a consonant (Sect. V. I. 2, (2), a, comp. c), see § 89, 2, c. Vowel changes, § 27, 2, a, and 3, a. — § 124, 3.

43. Ex. 10:24. *Go, serve Jehovah.* (1) no. 10 (1).

44. 1 Kgs. 5:22. *I have heard that which [the message which] thou hast sent unto me.* (2 and 3) § 121, 2. (5) § 101.

45. Judg. 17:2. *Behold, the silver is with me; I took it.* (1) no. 7. (2) חָפֶזָה (חֶפֶזָה), Parad. VI. a. (3) חָפֶזָה, prop. a substantive, accus. of place, (§ 36, 1. § 116, 1, b;) with suff. § 100, Rem. 2. Accent comp. no. 17. (4) emphatic,—*I took it; comp. no. 28* (2). (5) Sect. IX. 15.

46. Prov. 4:1. *Hear, ye children, a father's instruction.* (3) Parad. II. b.

47. Jer. 16:2. *Thou shalt not take for thyself a wife, and thou shalt not have [lit. there shall not be to thee] sons and daughters, in this place.* (2 and 4) no. 24. (3) § 122, 1, b. (6) חָפֶזָה, Parad. O, *Kal fut. plur.* 3 m. (9) no. 24 (4). (10) prep. and art. Sect. IX. 6.—Parad. III.

48. Ps. 104:24. *The earth is full of thy creatures.* Arrangement, no. 12. (1) חָפֶזָה, Parad. IV, § 73, Rem. 1. (2) § 90, expl. 6, Rem. 1. (3) חָפֶזָה, Parad. II.

49. Job 35:3. *What will it profit thee?* (1) § 37, 3, a. (2) חָפֶזָה, fut. חָפֶזָה; § 27, 1, a.

50. Job 35:6. *What wouldst thou do unto him?* (2) חָפֶזָה, Parad. B and O. *Kal fut.* § 125, 5. (3) *Dagh. f. conj.* § 20, 2, a.

51. Prov. 7:1. *My son, preserve my words, and my precepts shalt thou treasure up with thee.* (3) חָפֶזָה, Parad. VI. b. § 29, 4, a. (4) no. 30. § 8, 4. (5) חָפֶזָה, § 125, 3, c. (6) no. 45.

52. Ex. 9:5. *To-morrow will Jehovah do this thing, in the land.* (1) comp. § 98, 2, b. (4) no. 1. (5) no. 5. accent *Tiphkha*. (6) no. 12. Sect. IX. 6.

53. 1 Kgs. 5:20. *And the wages of thy servants will I give to thee, according to all which thou shalt say.* (1) חָפֶזָה, Parad. IV. (3) no. 13. (4) accent *Zageph-qaton*. (7) final *Tseri*, § 67, 1.

54. Lev. 20:2. *The people of the land shall stone him with stones.* (1) omission of art. § 108, 2. (3) חָפֶזָה, comp. no. 41.—§ 143, 1. (4) חָפֶזָה (חָפֶזָה), Parad. VI., lit. *with the stone*, (2, no. 40,) § 127, Rem. 1, b.

55. 1 Sam. 12:10. *But now, deliver us from the hand of our enemies, and we will serve thee.* (1) § 152, b. § 147, 2, 2nd ¶. (2) חָפֶזָה, Parad. G, *Hiph. Imp.*; suff. חָפֶזָה attached to the full form, § 52, Rem. 1, and 3. (4) חָפֶזָה, *Kal Part.* Parad. VII. (5) no. 41. suff. § 34, 2. § 63.

56. Lev. 20:14. *With fire shall they burn him and them (eas).* (1) Parad. VIII.; prep. and

art. no. 54. (2) *indeterminate third person*, § 134, 3. (3 and 4) § 100, Rem. 2.

57. Num. 6:24. *Jehovah bless thee, and preserve thee.* (1) Parad. C; § 63, Rem. 3. (3) § 63. Suff. חָפֶזָה; the Sheva becoming Seghol in pause (§ 29, 4, b, a), the final vowel of the verb falls away as before other suffixes beginning with a vowel.

58. Ex. 10:25. *Thou shalt put into our hand sacrifices.* (1) no. 53. (3) no. 39.

59. Gen. 22:12. *Stretch not forth thy hand against the lad.* (2) 17. (1 and 2) 21. (4) 38; lex. A, 3.

60. Judg. 6:8. *I brought you up from Egypt.* (1) no. 28. (2) no. 17, *Hiph.* (3) no. 56 (4).

61. Psalm 105:11.

62. Judg. 6:13. *Our fathers have told us.* (1) חָפֶזָה, *Piel.* (3) no. 30, § 86, 4.

63. Jer. 43:9. *Take in thy hand great stones.* (1) no. 24. (4) חָפֶזָה, Parad. III. fem. § 91, 1; declension, § 92, Parad. A.—§ 8, 4.

64. Judg. 17:6. *In those days there was no king in Israel.* (1) חָפֶזָה, § 94. (2) § 33, Rem. 10. (3) prop. subst. חָפֶזָה constr. st. חָפֶזָה* (Parad. VI. h) *nothing of a king* = *no king*. § 149, 6th ¶.

65. Ex. 9:33. *And rain was not poured upon the earth.* (1) חָפֶזָה, Parad. IV. (3) *Niph.* Parad. G. (4) *He local*, § 93, 1, a.

66. Lev. 21:23. *Unto the altar he shall not approach, because a blemish [is] in him.* (2) חָפֶזָה, Parad. VII. (4) Paradigm G, accent *Tiphkha*.

67. Gen. 42:33. *By this shall I know that ye are true.* (1) § 37, 1. comp. § 105, 2. (2) no. 25. (4) חָפֶזָה, Parad. I.

68. Ex. 10:21. *Stretch forth thy hand towards heaven.* (1) חָפֶזָה (§ 75, 2, b), Parad. O and G, § 65, Rem. 1. חָפֶזָה, § 86, 5, Rem.

69. Ex. 17:2. *Give us water, that we may drink.* (1) no. 13. (3) § 86, 5, Rem. (4) חָפֶזָה; use of חָפֶזָה with *Fut.* no. 41.

70. Judg. 6:16. (1) חָפֶזָה, Parad. O. (2) no. 14.

71. Ps. 104:24. (1) no. 9; lit. *their whole*. (2) חָפֶזָה (חָפֶזָה = חָפֶזָה), § 92. Parad. A. (3) no. 50.

72. Genesis 1:29. (5) § 109, 1, Rem. (6) Parad. VI. § 90, expl. 6, Rem. 2.

* § 98, 1, represented as a primitive adverb; but see Lex.

73. Judg. 9:10. *Go thou, — reign over us.* (1) no. 10. (3) *קָנָה*, *Imp.* § 46, Rem. 2. (4) § 101. prop. a plur. noun, (*accus. of place*, § 116, 1, *b*, in the space above, § 106, 2, *a*), with a nominal suff.

74. 2 Kings 20:15. (2) *רָאָה*. (3) no. 15.

75. Num. 1:4. *And there shall be with you a man of each tribe.* (1) no. 45. (2) no. 70; plur., as required by the sense. (3 and 4) distributively, § 106, 4. (5) *מִכָּל* (with prep. and art.), Parad. IX. *ה*, § 112, *b*; — *the tribe*, (i. e. which he represents.)

76. Gen. 8:20. *And he offered burnt offerings upon the altar.* (1) *עָלָה*, *Hiph. fut. apoc.* § 48. § 74, 4, and Rem. 3, *d*. *Vav Conversive*, § 48, 5. § 126, 3.

77. Gen. 42:33. *The dearth of your households (their necessities = what is necessary for them) take and go.* (2) *קָצַבְתִּי*, Parad. III.; the penult vowel falling away in the constr. *st.* a helping vowel is required under the first radical, § 28, 1 and 2. (3) no. 15. *Methegh*, § 9, 1, Rem. (4) no. 24. (5) *ן*, § 102, Rem. *c*.—No. 10; § 29, 4, *b*.

78. Judg. 21:18. *But we cannot give them wives of our daughters.* (3) *בָּלַי*, § 77, Rem. 1. (4) *ל* for *ל*; pointed thus before many monosyllabic words, and dissyllables with a penult accent. *רָחַל*, no. 13; *Inf. constr.* § 65, Rem. 3. § 27, 1, *a*. (5) § 100, 1, *c*. (6) no. 22. (7) no. 24. *כֵּן*, orig. signif. *part of*, § 99, *a*. § 151, 1, *a*, *β*, and 3, *c*. *Lex.*

79. Gen. 8:16. *Go forth from the ark, thou, and thy wife, and thy sons and thy sons' wives, with thee.* (1) *וָאֵלֶיךָ*, § 75, 2, *d*. Parad. I and IV. (3) *וָאֵלֶיךָ*, § 92, Parad. A. (7) no. 78 (6). (9) no. 45. Division of the verse by the accents nearly as in the translation.

80. Ex. 17:1. *And there was no water for the people to drink.* (1) no. 64 (3). (2) no. 69. (3) *ibid.* (4); *Inf. constr.* with *ל*; lit. *for the drinking of the people*, § 129. *עָלֶיךָ*, subject, § 130, 1.

81. Prov. 11:28. *He that trusteth in his riches, he shall fall.* (1) *יִפֹּל*, *Kal Part.* § 131, 1. § 142, 2, Rem. *whoso trusteth*. (2) *וָאֵלֶיךָ*, Parad. VI. *c*. (3) no. 28 (2). (4) *יִפֹּל*, Parad. G.

82. Ex. 18:3. *I am a sojourner in a strange land.* (1) Parad. I. (2) no. 70. § 124, 3. (4) *fem. of נָכַר* (נָכַר) and *י*, § 85, 6; for the doubling of *י*, comp. § 90, expl. 8, Rem. 3.

83. Judg. 17:3. *And now I will return it to thee.* (2) *שָׁבָה*, Parad. L, *Hiph. fut. Suff.* § 34, 2, table.

84. Gen. 3:19. (2) Parad. IV.

85. Gen. 2:18. (3) no. 70. *Inf. constr.* § 129, 1, *a*; followed by the subject, § 130, 1. (4) art. § 107, 2. (5) *ל*, prep. *in*; *בָּר*, noun, Parad. VIII.; *י*, suff.; § 98, 2, *a*.

86. Genesis 9:9. *And I,—behold I establish my covenant with you.* (1) comp. § 142, 2. (2) § 103, 2. § 36, 2. For forms with suffixes see *lex*; for the falling away of *ן* final, comp. § 74, Rem. 18. (3) no. 83. § 131, 2, *a*, and Rem. 1. (5) Parad. I. *fem. gender*, § 90, *a*.

87. Ex. 8:5. *How long shall I pray for thee, and for thy servants, and for thy people?* (1) *וָאֵלֶיךָ*; comp. § 98, 2, *a*. (2) *וָאֵלֶיךָ*, *Hiph.* (4) no. 16.

88. Ex. 2:13. *Wherefore wouldst thou smite thy fellow?* (1) *וָאֵלֶיךָ*, *lex. D.* 3. § 147, 5. (2) *וָאֵלֶיךָ*, § 75, 2, *b*. *Hiph. fut.* § 125, 3, *d*. (3) *וָאֵלֶיךָ*, Parad. I.

89. 1 Kings 5:15. (5:1.) *For he had heard that him they had anointed king in the place of his father.* (2) *pluperf.* § 124, 1. (4) no. 56. (5) no. 56 (2). (6) *ל*, *lex. A.* 3. (7) *subst. in the constr. st. prop. space beneath*; hence (*lex.* 2) *place, stead*; here *accus. loci*, § 116, 1, *b*: comp. § 99, *a*.

90. 1 Kings 5:19. *Thy son, whom I will put in thy place upon thy throne, he shall build the house to my name.* (1 and 7) § 142, 2. (4) no. 89; *plur.* § 101, at the end, § 106, 2, *a*. (5) orig. a *subst. (space over or above) constr. st. of מָלְךְ*, and *accus. of place*; comp. § 101, 7th ¶. (6) *בְּמָלְךְ*, Parad. VII. see expl. 7, Rem. *b*; omission of *Dagh. f.* § 20, 3, *b*. With the accent the suff. *ךָ* becomes *ךָ* (§ 29, 4, *b*, *α*); without the accent the form is *בְּמָלְךְ* on account of the guttural. (8) *בְּמָלְךְ*. (10) Sect. IX. I.

91. Jer. 44:25. *We will perform our vows which we have vowed.* (1 and 2) § 128, 3, *a*. (4) *וָאֵלֶיךָ*, Parad. VI.

92. Judg. 20:28. *Go up; for to-morrow I will deliver him into thy hand.* (5) *suff. sing. (thy) collectively*, with reference to the people as a whole; comp. no. 94 (3 and 5): § 144, Rem. 1, 2nd ¶, is not applicable here.

93. Job 40:4. *Behold, I am vile! what shall I answer thee?* (2) *וָאֵלֶיךָ*, Parad. F; for accent, see § 15, table (15), and Rem. 2. (4) no. 83;

suff. § 34, 2, *table*; with two accusatives (§ 136, 1), see lex. *Hiph.* 2, *b*.

94. Lev. 19 : 33. *And if there shall sojourn with thee a stranger in your land, ye shall not oppress him.* (1) prop. *and when*; see Gram. p. 136, 7th ¶, *b*, and Lex. *B.* 3. (2) נִזְר, Parad. *L.* (4) no. 82. (7) נִזְר, § 75, 2, *e. Hiph., fut. Form of prohibition*, comp. nos. 24 and 21. (3 and 5) suff. comp. no. 92.

95. Lev. 19 : 2. *Be ye holy; for holy am I.* (1) Parad. III. (2) no. 70. Arrangement, § 142, 1, *b*.

96. 2 Kings 19 : 22. *Against whom hast thou raised the voice?* (3) דָּוָם, Parad. *L. Hiph.* (4) strictly, indefinite: *Dagh. f. conj.* § 20, 2, *a*.

97. 2 Chron. 11 : 4. (3) accent *Pazer.* (7) נִזְר, *Niph.* (9) נִזְר, § 94.

98. Is. 37 : 10. *Let not thy God, in whom thou trustest, deceive thee.* (2) נִזְר (§ 75, 2, *a*), Parad. *G* and *N*, *Hiph. fut.* נִזְר, with suff. ה, which becomes הִי, (§ 22, 3) on account of the guttural; see § 63, Rem. 3, and § 73, 2, 3rd ¶. — § 8, 4. (4 and 7) *in whom*, lit. *who* — *in him*; § 121, 1, and Rem. 2. (6) no. 81.

99. Ex. 17 : 2. Comp. no. 35. (2) רָב, Parad. *M*, *Kal fut.* (תָּרַב) with *Num paragog.*, (§ 47, Rem. 4;) for the shifting of the tone, comp. § 71, 6. (3) § 100, Rem. 3.

100. Esth. 1 : 11. *For fair of aspect was she.* (2) מִיּוֹב, *fem.* מִיּוֹבָה, § 91, 1; inflexion § 92, Parad. *A*; connexion with the following subst. § 110, 2. (3) Parad. IX.

101. Psalm 104 : 24. (1) lex. *B.* 2. (2) רָב, Parad. *F.* (3) Parad. IX.

102. Num. 10 : 29. (1) no. 10; *Kal Imp.* with ה, *paragog.* § 68, Rem. 1. (2) suff. § 35, Rem. 1, 2nd ¶. (3) מִיּוֹב § 77, where (in order to conform to the lex.) מִיּוֹב should be added as *Hiph.* of מִיּוֹב. Use of *Præt.*, (*and we do thee good*), comp. § 124, 6.

103. Is. 62 : 11. (2) no. 24 (4). — § 105, 2, *c*; see lex. 5. (5) נִזְר, Parad. *C.* Abstract for concrete, § 104, 2, 2nd ¶. (6) (cometh) נִזְר, § 75, 2, *f*.

104. Gen. 3 : 19. (1) נִזְר, § 92, Parad. *A.* (2) נִזְר, Parad. VIII. (3) Parad. *H.* (4) (נִזְר) Parad. VI.; see Rem. 1, 3rd ¶. (5) § 99, *a*. (6) (*thy returning*) *Inf. constr.* with suff. governed by the prep. ו; § 129, 1. § 130, 1, Rem. (7)

§ 151, 3, *d*. (8) § 92, Parad. *B.* *c*. — נִזְר (with penult accent) § 29, 3, *b*.

105. Jer. 6 : 22. (4) *constr. st.* (5) Parad. III.

106. Ps. 105 : 42. (5) Parad. VI. *c*. (4 and 5) § 104, 1, with suff. § 119, 3; lit. *his word-of-holiness*.

107. Prov. 6 : 6. (3) *fem.—plur.* נִזְר, § 86, 4. (6) נִזְר (נִזְר), Parad. VI. *a*. (7) נִזְר, *Kal Imp.* § 46, 2, Rem. 1.

108. Jer. 14 : 21. (2) נִזְר, Parad. *F.* *Hiph. fut.* (3) no. 86. (4) no. 102.

109. 2 Chron. 11 : 4. (1) no. 104. (2) § 122, Rem. 1. (5) lit. *from with me*, see § 151, 2, and *a*. (6) נִזְר, see lex. *Niph.* 1.

110. 2 Chron. 10 : 10. (2) no. 28. here, literally, *made heavy*. (4) נִזְר, Parad. VIII. (5) נִזְר, but; *thou*, no. 28 (2). (6) no. 93; *Hiph. Imp.*; § 127, 1. (7) § 151, 2, *a*, with suff. of plur. noun, § 101; — lit. *lighten from upon us*.

111. Jer. 6 : 26. (2) § 98, 3. (3) no. 103. (4) נִזְר, *Kal Part.*

112. 1 Sam. 25 : 35. *And to her he said, — go up, in peace, to thy house.* (4) 42; נִזְר, § 151, 3, *e*, 2nd ¶.

113. 2 Chron. 10 : 11. (1) see lex. נִזְר. (3) נִזְר, *Hiph.* (4) no. 110 (7). (5) no. 110 (4). (8) נִזְר, § 77, Rem. 1. — § 8, 4. (9) § 151, 3, *b*.

114. Ex. 17 : 5. (1) נִזְר, Parad. IX. (2 and 4) no. 98. נִזְר, no. 40. (3) no. 88. (6) נִזְר; omission of *Dagh. f.* in נִזְר, § 20, 3, *b*, and *a*; use of the art. § 107, 3. (7) no. 63.

115. 2 Kgs. 19 : 22. (1—4) no. 96. (5) נִזְר, § 75, 2, *a*; *Vav conversive*, no. 76. (6) Parad. III. *accus.* § 116, 1. (7) נִזְר, Parad. VI. *h*; Dual with suff.

116. Judg. 13 : 11. (1) נִזְר, Parad. *L.* (2) no. 10. (1 and 2) *converse fut.* § 71, Rem. 4. § 126, 3. (4) prop. plur. noun, *space behind*, (comp. § 106, 2, *a*); construct state and accusative of place, *in the rear of* —, hence as a prep. *after*; comp. § 101. (5) no. 22.

117. Judg. 20 : 32. (3) accent *Zaqeph-gaton.* (4) נִזְר, *Kal fut.*; with *He paragog.* § 48. § 126, 1. (5) נִזְר, *Kal Præt.* נִזְר, § 20, 2, *b*. Suff. *him*, collectively, as often in English. — § 124, 6; *let us flee*, — *and we draw them away*, &c. (7) נִזְר.

(9) מִקֵּץ, § 92, Parad. A. ק (without *Dagh.*) § 20, 3, b.

118. Ex. 10:22. (1) no. 68 (1). § 75, 2, b; *converse fut.* no. 116.

119. Neh. 1:8. (2) כִּשְׁלֵי, § 29, 4, b; *should ye deal faithlessly = if ye —*, comp. § 125, 5. (4) חִפִּי, *Hiph.*

120. Ex. 10:23. (3 and 5) § 122, Rem. 4. (5) no. 97. (8) no. 109. (9) no. 90 (4). (10) § 95, 1. § 118, 1, a; accusative designating *length of time*, § 116, 2, b. (11) no. 64.

121. Gen. 40:13. (1) אֵין, and עוֹר, *Inf.* *absol.* of the verb עוֹר, *in the continuing = whilst yet*; comp. lex. עוֹר, 5. (2) *time how long as in* preced. no. (4) no. 115. (7) § 94. (8) שָׁנָה; *Synt.* no. 117 (5). (10) בֵּן, Parad. VIII.

122. Jer. 7:23. (3) *then am I*. (5) הֵן (§ 28, 2. § 24, 2, a), comp. הֵן, lex. הֵן A, 3.

123. 1 Sam. 16:2. (1) § 92, Parad. A. (2) Parad. IV. § 106, 1. (5) *tone*, § 44, Rem. 3, b. (6) בִּנְיָן, *Inf. constr.* § 139, 2. (7) § 100, 1, last ¶. (8) no. 103.

124. Ex. 4:2. (1) § 37, 3, a. (4) no. 114.

125. Gen. 6:21. (2 and 3) הֵן, § 151, 3, e. (4) *all kinds of*, § 109, 1, Rem. (5) Parad. II. (7) Parad. H; § 125, 3, d.

126. Gen. 35:9. (1) נִפְחָה, *Niph. fut. apoc.* with *Vav converse*; § 74, Rem. 7. (2) omission of art. § 107, 2. (5) no. 121. prop. *Inf. absol.* in the accusative expressing a qualifying circumstance (§ 128, 2) *with repeating = again*; § 98, 2, d. (6) *at (or in) his going = when he went*; אֵין (§ 8, 4) no. 103, *Inf. constr.*: comp. Sect. IX. 19. (7) בֵּרָךְ, Parad. II. (9) ; without *Daghesh*, § 20, 3, b, a.

GENESIS, CHAPTER XII.

V. 1. (5 and 6) no. 10; § 151, 3, e. (8) no. 38; verbal form denoting often the *place of the action*, § 83, 14. § 84, III. (ult.) חִפִּי, *Hiph.* with *suff.* § 74, Rem. 18. § 34, 2, *table*; with two accusatives § 136, 1.

V. 2. (1) הֵן, helping vowel § 28, 1. Methegh § 16, 2, c. Sect. II. Rem. 3. (2) הֵן, see lex. A, 3. (4) no. 57. (1 and 4) חִפִּי without *Dagh.* 1. § 21, 2, c, and § 33, Rem. 6, 2nd ¶. Divide thus: *və-sé-é's-khâ, vâ-ə-bhâ-rêkhê-khâ*; so v. 3,

û-mə-qûl-lêlê-khâ. (5) *paragog. fut.*; with *Vav converse*, § 48, 5. (7) הֵן, comp. § 57, 2, c. In this and similar cases, Methegh may have indicated such a delay of the voice upon the short vowel, as is required in an open syllable: compare its use in the combinations -ı- &c. § 26, 2, Rem. d. Sect. II. Rem. 2.—Equivalent to *thou shalt be*, § 127, 1. (ult.) Parad. B, c.

V. 3. (2) *Piel Part. plur.* (3) no. 93; *Piel Part. sing.*; with *suff.* § 90, expl. 7, b. The change from the *plur.* to the *sing.* is merely a poetic variation in the form of expression. (4) חִפִּי. (7) followed by a definite substantive. (8) חִפִּי, Parad. B, § 92, expl. 1, 3rd ¶. (ult.) no. 104.

V. 4. (3) *according to what = as*. (4) § 51, Rem. 1. (5) § 101. (8) no. 45. (11) § 104, 2, d. (12—15) § 118. (16) no. 79; *at his going forth = when he went forth*: חִפִּי, חִפִּי; comp. § 24, 2, a.

V. 5. (12) Parad. I. with *suff.* חִפִּי. (14) § 29, 4, b. (16) Parad. VI. (חִפִּי). (21) no. 10. הֵן, pointing, no. 78 (4); use with the *Inf.* lex. הֵן C, 1. (22) comp. no. 65. Last word but one, חִפִּי (Hahn's ed.) by mistake for חִפִּי. (23 and ult.) הֵן, § 20, 2, a.

V. 6. Observe the modifications of the general idea of *motion* in the verbs חִפִּי, חִפִּי, חִפִּי, חִפִּי. (5) § 47. *genitive*, (in place of *apposition*), § 113, 3. (10) art. § 107, 1.

V. 7. (1) no. 126. (10) § 37, 1, and Rem. 2. (11) חִפִּי, *convers. fut.* § 74, Rem. 3, a. (13) no. 66: § 83, 14,—*place where sacrifice is offered*. (15) חִפִּי, *Niph. Part.*; art. § 108, 3, Rem. mid.

V. 8. (2) § 147, last ¶. (3) חִפִּי (with the art. חִפִּי), Parad. VIII. comp. § 81, 2; with *He local*, § 93, 1, a. (4) (חִפִּי) Parad. VI; *on the east*, comp. § 147, 1, 3rd ¶. (7) no. 118. (8) חִפִּי, § 90, expl. 6, Rem. 3. (11) *on the sea*, i. e. on the side towards the sea. חִפִּי and חִפִּי (art. § 107, 3) in the accusative (the *casus adverbialis*) as adverbial designations,—*with Bethel on the west, and Ai on the east*.

V. 9. (1) חִפִּי. (3 and 4) absolute Infinitives, used adverbially (*eundo et castra movendo*) *with going and removing*, i. e. *continually removing*; § 128, 3, b, and Rem. 3. (5) חִפִּי (Parad. VI.) with art. and *He local*.

V. 10. (1) *converse fut.* of חִפִּי, § 74, Rem. 3, e; ; (without *Dagh.*) no. 126 (9). Methegh

may here indicate a delay of the voice upon the vowel, in an open syllable, — v. 2 (7), — or in a closed one of the form described Sect. II. Rem. 1: comp. its use in *הָלֵלָהּ* *hāl'lelū*, and before *ה*, *ו*, *ז*, *י*, when the article is prefixed. (2) no. 12. (4) no. 14. (6) *ה* local. (7) no. 94 (2). *ז*, v. 5 (21). (10) Parad. V.

V. 11. (2) v. 4; here with reference to time. (3) *הָלָהּ*, *Hiph.* (4) no. 103. § 139, 2. (6) *ו*, comp. § 152, 1st ¶. (15) *הָלָהּ*, *fem.* *הָלָהּ*, (§ 91, 1, Parad. IX.,) Parad. B, a. (15 and 16) Synt. no. 100.

V. 12. (1) comp. § 124, 4. (2) *when*, § 152, e, 3rd ¶, b. (4) no. 56. (6 and 9) § 124, 6. (*ult.*) *הָלָהּ*, *Piel.*

V. 13. (3) § 94. (5) *הָלָהּ*, lex. A, 2, to the end, it may be well = that it may —. (6) Parad. K. (8) *הָלָהּ*. (*ult.*) *הָלָהּ*, lex. 2.

V. 14. (2) *ה*, lex. B, 5, b. — *Infin. constr.* followed by the *subject* in the genitive, § 130, 1: the form has here the effect of the pluperfect; — *when Abraham had entered.* (*ult.*) § 98, 2, b. — *הָלָהּ*, see § 33, Rem. 7, 2nd ¶.

V. 15. (3) *הָלָהּ*. (5) *הָלָהּ*, *Piel.* *הָלָהּ*, § 10, Rem. a; comp. § 20, 3, b, a. (9) no. 24; § 65, Rem. 2. (11) § 116, 1, a.

V. 16. (1) *הָלָהּ* sign of the dative § 115, 2. (5) see lex. *הָלָהּ* A, 4, b.

V. 17. (5) *הָלָהּ* (נָהָלָהּ) Parad. VI. (1 and 5) § 135, 1, Rem. 1, 3rd ex. (9 and 10) lex. *הָלָהּ*, 4.

V. 18. (5 and 6) comp. nos. 67 and 124. (8 and 12) *Dagh. f. conj.* § 20, 2, a. (11) no. 37.

V. 19. (5) § 126, 3. (7) § 122, 1. (8) *for a wife*, comp. lex. *הָלָהּ* A, 9, last ex. (*ult.*) *הָלָהּ* § 102, Rem. c.

V. 20. (1) *הָלָהּ* *Piel fut. apoc.* § 74, Rem. 9. (2) lex. *הָלָהּ* A, 2, f. (*ult.*) § 112, a.

* * As an exercise on the use of the accents, point out the tone-syllables marked by them, and the instances in which they divide the verse in accordance with the sense or otherwise. At first only the large distinctive accents need be noticed.

CHAPTER XIII.

V. 1. (1) *Kal fut.* comp. no. 76; § 74, Rem. 3, d, and Rem. 14. (*ult.*) see lex. *הָלָהּ*, a.

V. 2. (4—6) prep. and art. Sect. IX. 6. § 107, Rem. 1, b. (4 and 6) Parad. IX. and IV.

V. 3. (2) *הָלָהּ*, Parad. II. The phrase expresses the *manner* or *mode* of proceeding, (by encampments or stations,) and hence *הָלָהּ* may be referred to lex. A, 9: according to (or by) his encampments, i. e. from one encampment, or station, to another. (9 and 11) § 121, 1, and Rem. 2, comp. no. 98. (13) *הָלָהּ*, Parad. A. (14 and 17) *הָלָהּ*, *constr. st.* of *הָלָהּ*, (Parad. VI.) a *dividing*, or *separating*; prop. a noun in the accusative, as an adverbial designation, (§ 116;) — *with a dividing or separating of Bethel (to the one side), and a dividing of Ai (to the other)*; hence, in the midst, between.

V. 4. (7) *הָלָהּ*. V. 5. (2) *הָלָהּ* as in 12: 16 (5). (4) § 151, 1, a, a. (*ult.*) § 90, expl. 6, Rem. 3.

V. 6. (5) *הָלָהּ* for dwelling = so that they might dwell; lex. *הָלָהּ* C, 4. (6) *הָלָהּ* prop. a subst. in the accusative, (§ 98, 2, b,) with *suff.* — *in their union = together.* (10) *הָלָהּ* Parad. VIII.; in pause, § 29, 4, a. (12) no. 78 (3). (13) § 139, 2.

V. 7. (4) *הָלָהּ* *Kal Part.* (Parad. IX.) *plur. constr. st.* (4—6) Abraham's herdsmen, § 113, 1.

V. 8. (5) § 149, *הָלָהּ* 2nd ¶. (7) comp. 12: 10. § 126, 2, b. (8) Parad. A. (16 and 17) nos. 23 and 97. § 111.

V. 9. (1) § 150, 2, 2nd ¶. (4) *הָלָהּ* (as Parad. IX.) lex. D, 2. *הָלָהּ* in, (lex. B, 1.) (5) *הָלָהּ*; for the penult accent see § 29, 3, b. (7) lex. *הָלָהּ*, A, 3, and C, II. 2: comp. § 151, 3, b. (9) *הָלָהּ* with art.; accus. of place whither. (10) *הָלָהּ*, Parad. K; fut. paragog. § 126, 1. *הָלָהּ* then, § 152, a, 3rd ¶. (12) *הָלָהּ* Parad. III. (*ult.*) *הָלָהּ*. (10 and *ult.*) § 38, 2, c.

V. 10. (5) *הָלָהּ*, § 74, Rem. 3, c. (8) Parad. II. (11) no. 71. (12) Parad. IX.; omission of the copula, § 141. (13) v. 9, *plur. constr.* (14) *הָלָהּ* *Piel Inf. constr.*; in the genitive, followed by another genitive as the *subject* and by the accus. of the *object* (§ 130, 1 and 2), — *before Jehovah's destroying Sodom.* (13—19) parenthetical. (20) no. 6. (20, 21) comp. lex. *הָלָהּ*, 3, 2nd ¶. (24) *הָלָהּ* *Infin. constr.* with *suff.*, (2 pers. § 134, 3, c;) in the accusative (§ 116, 3), — *in thy going = as thou goest*, i. e. along its (the Jordan's) course to Zoar.

V. 11. (8) 13: 9. (10) see lex. *הָלָהּ*, 3, c, mid. comp. § 147, 1, 3rd ¶. (12 and 14) no. 120.

V. 12. (7) no. 117 (7). (8) art. § 107, 2.

V. 13. (3) Parad. VIII. (5) § 100, 1, 3rd ¶; comp. לִּי אֶתְּךָ, lex. לִּי A, 1.

V. 14. (5) no. 116. (8) § 151, 2, a. (9) § 75, 2, a. Imp. with אַתָּה, § 127, 1. (18) no. 105. (18—21) with הָ local, § 93, 1, a. Comp. lex. הִנֵּנִי, 2, בָּ, 3.

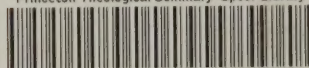
V. 15. (6 and 7) § 131, 2, a.

V. 16. (1) *and I make*, § 124, 4, and remark. (4) no. 84. (6) *for*, lex. B, 3. (8) no. 78. (9) § 122, Rem. 2. (10) אֶתְּךָ, *Infin. constr.*; complement of preced. verb, § 139, 2; followed by the proper case of the verb, § 130, 1.

V. 17. (4) אֶתְּךָ, Parad. VI. (5) הִנֵּנִי, do.

PJ4564 .G383 1839
The Hebrew grammar of Gesenius,

Princeton Theological Seminary-Speer Library



1 1012 00078 9240